

THE
CHURCH
OF
ENGLAND
Evidently proved the
HOLY CATHOLICK
CHURCH.

By *Peter Berault*, the Author of *the Church of Rome prov'd Heretick*.

If he neglect to hear the Church, let him be unto thee as an Heathen man, and a Publican, Mat. 18. 17.

He shall not have God for his Father, who will not have the Church for his Mother. Aug. de symb. ad Cathec. lib. 4. c. 10.

L O N D O N,

Printed by *T. Hodgkin*, for the Author, 1683.



T O

His HIGHNESS
Prince R U P E R T,
Count *Palatine* of the *Rhine* ;
Duke of *Bavaria* and *Cumber-*
land ; Earl of *Holderness* ; Con-
stable of the Royal Castle of *Wind-*
ſor ; Knight of the Noble Order of
the Garter ; One of His Majesties moſt
Honourable Privy Council, &c.

May It please your Highneſs,

THe two ſmall Books,
which I did preſume
to preſent unto your High-
neſs, were ſo kindly accep-
ted, that having no otherway
in any meaſure to acknow-
ledge this favour, but the

The Epistle

Dedication of this, I thought I could do no less, than to dedicate it unto so good, so wise, meek, and generous a Person as your self; being not only a true and sincere Protestant, nor only a living Member, but also an unmoveable Pillar of the holy Catholick Church; and though Jesus Christ said, that the Gates of Hell should not prevail against it, yet the Devil having a root of Evil, and enmity in himself, night and day seeks its destruction: To effect which, he subtilly, *Proteus*-like, appears in different forms,

Dedictory.

forms, assaulting it several ways; either by raising against it those of the Church of *Rome*, insinuating that we, being separated from them, are excluded all hopes of Salvation; and that they are bound with fire and sword to seek our utter ruine and destruction; or insinuating to other Dissenters from the Church of *England*, that to live up to the strict Rule and Principles of the Christian Religion, they are obliged to separate themselves from it. This Maxime is received in Philosophy,

The Epistle

Sublatâ causâ tollitur effectus,
the Cause being removed, the
Effect ceaseth; therefore when
I have made appear, that
those Insinuations of Satan
are deceitful, and that the
belief and practice of the
Church of *England* is con-
formable to the holy Scrip-
ture, I hope I shall be able
to bruise the head of that old
Serpent, and to procure the
Church's peace; especially
having for my Patron so
vertuous a Prince, so great a
lover of Peace, so good a
Member, and so strong a
Pillar of the holy Catholick
Church.

Dedictory.

Church. I do not here intend any Panegyrick, knowing your Highness takes much greater pleasure in doing good, than in hearing the repeated Ecchoes of your Princely Merits, looking on your Noble Virtues, as a fitter Subject for the Records of Honour, in which your Highness will be praised to all succeeding Ages. There your brave and warlike Actions, Wisdom, Prudence, Goodness, piercing and solid Understanding in all Sciences and Affairs, discreet Conduct, and diligent Cares

The Epistle

for the maintenance of the true Protestant Religion, and Catholick Faith, against all Superstitions, Errors, Idolatries, and cruel Persecutions of the Church of *Rome*, will be much better described, than I could here have done with my Pen. There every one may read, that at 13 years of Age, your Highness march'd to the Siege of *Rhinberg*. At the Age of 18 Commanded a Regiment of Horse in the *German Wars*, in 1642 came into *England*, fought and defeated Colonel *Sands* near *Worcester*;
rout-

Dedictory.

routed the Rebels Horse at
Edge-hill; took *Cirencester*;
raised the Siege of *Newark*;
recovered *Litchfield* and *Bri-*
stol; fought the great Battle
at *Marston-moor*, and in
1666 being joyned Admiral
with the Duke of *Albemarle*,
attackt the whole *Dutch*
Fleet in such a bold resolute,
but prudent and discreet
way, that you soon put the
Enemy to the flight. And
though we live in an Age,
wherein every one seems to
be free to speak what he
will, and not to spare even
thosewhom they have no rea-

The Epistle

son to speak against; yet nothing can be said, but in your Praise and Commendation. I conclude this Epistle, humbly begging of your Highness to accept of this small Treatise. I could have enlarged it, had I not known that Princes, who are commonly incumbred with several important Affairs, have no time to read great Volumes. When your spare-hours will allow to make a perusal of this, which though little, yet contains much. I hope your Highness will receive some satisfaction
and

Dedicatory.

and see that my whole intention is to wish the Peace of this Nation ; the Glory of God Almighty ; the good of his holy Catholick Church ; the Salvation of the Souls of men ; and the reducing of the wandering sheep, whether Popish, or other Dissenters, into Uniformity ; which is heartily desired by

Your Highnesses

*Most humble, most obedient,
and affectionate Servant,*

Peter Berault.

T

TO THE
READER.

Unprejudiced Reader,

AS it is not enough to depart from evil, but we are obliged to do good: Even so it is not enough to have prov'd the Roman Church Heretick, but also to make appear, that the Church of England is the holy Catholick Church. But if in reading what I have written, thou sayest I have not done well, because

To the Reader.

cause thou dost not understand it, blame my Discourse, not my Faith. It may be, another might speak more clearly upon this Subject; nevertheless no man did ever speak so, that in all things he could be understood by all Persons alike. Therefore let him who is not pleased herewith, see whether he understands others better, when they speak or write concerning the same things: And if he doth, let him shut my Book, yea let him throw it into the fire, and employ his time in reading those that he understands better. However let him not think, I was bound to be silent, because

To the Reader.

I have not written so clearly as those which he understands ; for all that is written, doth not fall into the hands of every man; and it may be also, that those which read what I have written, may not find any Books, wherein such Questions are handled more clearly. Wherefore it is good to have several Books of a different style, though not of a different Faith, concerning the same Questions, because the same thing is oftentimes by some conceived one way, by others another. But if he that complains, he doth not understand these things, could not comprehend them, when others have disputed

I

To the Reader.

disputed about them with subtilty, let him desire God, that he would be pleased to enlighten his Spirit, and cease to blame me, and to say, it had been better for me to be silent. But should the Reader object, I very well understand what is written, but what is written is not true; let him prove his Opinion, and let him confute mine, which if he doth with charity and truth, and makes it appear unto me, I shall confess my self very much obliged unto him, and think my Endeavours in composing this small Treatise, sufficiently rewarded. I know
(Opinions concerning Religion
being

To the Reader.

being many in this Nation,) I cannot be without a great many Foes ; but if they consider, that I have no other intention, than to manifest the Truth, and procure Peace among our selves ; love towards one another, and union to the holy Catholick Church, out of which whosoever is, is a Schismatick, and excluded all hopes of Salvation, as I will make appear hereafter, then they will cease to hate, and begin to love me. But oftentimes it happens quite contrary to our good intention ; as when Jesus Christ manifested unto the Jews the Vices which they were given to, his intention

To the Reader.

tention was that they should hate their sins, and not the Physician who was willing to heal them: But it hapned on the contrary; they were ungrateful, saith Augustine, for being grown mad, they assaulted the Physician, who came to cure them. I may say the same thing, concerning those who are unwilling to hear Christian Doctrines; their Interest is to know them, since it concerns their eternal Salvation, and therefore they ought to receive those who are so charitable as to instruct them, with a greater kindness, than a King doth the dearest of his Courtiers.

To the Reader.

I hate iers. But too often we see the
sician contrary : They look upon those
hem : Physicians of their Souls, as up-
ary ; in their greatest Enemies ; ne-
saith nevertheless, since there are some,
own who are glad to hear the truth,
Phy-and receive it in meekness, to
cure those especially I direct this Dis-
bing, course, my design is to convince
unwil=them, and so to draw them out of
ines ; the Error, in which they have
hem, walked many years ; wherein, I
ernal hope, with God's assistance, to
they have good success, because I shall
are so say nothing, but grounded upon
them, sound Reason, and the Authori-
ban aty of the holy Scripture, and Fa-
Cour=thers, which I shall quote faith-
tiers. fully,

To the Reader.

fully, to the end, that these Authorities may be as many Bucklers, to defend me from all the strokes, which some would offend me with, that I may not be wounded, before I see them run through and overthrown. Naked Truth, and the publishers of it are commonly hated in this World. And though it be written in Eldras, that Truth is stronger than Wine, than Women, than Kings, yet we daily see by experience, that for all its strength, it is oftentimes cruelly assaulted, and miserably subdued upon Earth. Every one knows, what Persecutions Jesus Christ suffered, because he would
make

To the Reader.

make it appear unto all men; his Apostles, Disciples, and Martyrs were not only hated, but after his Example endured several Torments, even death it self, because they would defend and make it manifest. If I have written any thing not agreeable to the Word of God, or sound Reason, I shall be very glad and thankful in being informed of it; therefore I submit this small Treatise to the censure of the Church, and to the judgment of all learned and godly men, whose delight is to draw Truth from the holy Scripture.

Farewel.

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IF any Gentleman or Gentlewoman hath a mind to learn *French* or *Latin*, the Author of this Treatise will wait upon them; he liveth in *Thames-street*, over against *Baynard's-Castle*.

THE
Church of *England*

Prov'd the
Holy Catholick Church.

THe *Roman* Church
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uses a thousand subtilties to draw them to her Communion; deceives and frightens the simple and ignorant, making them believe, that out of her there is no Salvation; offers great rewards to the learned; persecutes them that will not be either corrupted with fat Preferments, or deceived and frightened with several Fables, wherewith they are entertain'd; deprives them of their Estates, and Employments, &c. and forces them to forsake their Country, as the poor Protestants of *France* are now necessitated to; either causing them to be burnt alive, or inflicting several

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veral other cruel torments upon them, as it is at this time the Custom in *Italy* and *Spain*.

I confess, that the *Roman* Church was not always cruel. I grant that in the Apostle's time, and first Ages, I mean, when they observed the holy Scripture both in its Practice and Doctrine, they could justly boast of this glorious Title, *Holy Catholick*. But since they were corrupted, and have diminished from, and added unto the holy Scripture several points of Faith, which they impose upon us, under pain of Damnation; and since they are fallen into Heresie, they

have lost this fair and glorious Title : These words, *Holy Catholick*, cannot be justly attributed unto them; it is the Church of *England* which now most justly and gloriously possesses these honourable Qualities.

But as women that have lost their honour, & are grown debauch'd, when they quarrel with them that are honest and vertuous, are used to call them Whores first, lest that villainous and odious name should be cast upon themselves; so the Church of *Rome* having lost the fair qualities of *Holy Catholick*, and being fallen into Heresie, is wont
to

to call the Church of *England* Heretical, lest she should justly reflect upon her, that which she falsly accuses her with.

I will not go about here to prove that the Church of *Rome* is Heretick; I have done it already, *per argumentum ad hominem*; that is, by their own Principles, in a small Treatise so intituled. Those who have the Book, and have read it over, are fully convinced of it; and those that have it not, if they desire to have it, may be satisfied, as soon as they are pleased to acquaint me with their laudable intention. Wherefore I shall here make it e-

B 3 vident,

vident, that the Church of *England* is the *holy Catholick Church*, which being proved, (there being but one *holy Catholick Church*) it will appear that the Church of *Rome* hath lost this glorious and noble Title.

But before I make it appear, it will be necessary rightly to understand the words, *Church, Holy, Catholick*.

The word, *Church*, is usually taken, either for the place, where people are gathered together to pray and worship God ; or else for a Congregation of humane Persons professing the Christian Faith, where-

of Jesus Christ is the foundation, *For other Foundation can no man lay than that is laid, which is Jesus Christ*; and though the Apostles and the Prophets be also termed the Foundation, yet Jesus Christ himself is the chief corner Stone, in whom all the Building fitly framed together, groweth unto a holy Temple in the Lord.

1 Cor. 3.

14.

Ephes. 2.

12, 20, 21.

We accept the word *Church*, in this latter sense; wherefore by the Church, we understand a Body or Collection of humane Persons, professing the same Faith in Christ, gathered together in several places of the World, for the

Worship of the same God.

The Church thus described may be called *Holy* in several respects, and for several Reasons. First, In reference to the Vocation, by which all the members thereof are called, and separated from the rest of the World to God; which Separation in the Language of the Scriptures is a Sanctification, and so the calling being holy (for
 2 Tim. 1. 9. *God called us with an holy calling*) the Body which is thus separated and congregated may well be termed *Holy*. Secondly, In relation to the Offices appointed, and the Powers exercised in the Church, which by
 their

their Institution and Operation are holy. Thirdly, In reference to the Saints departed from this life, and admitted to the presence of God; and of this Church speaks St. Paul, when he saith, *Christ loved the Church*, Eph. 5. 25, *and gave himself for it, that he might sanctifie and cleanse it, by the washing of Water by the Word, that he might present it to himself a glorious Church, not having spot or wrink'e, or any such thing, but that it should be holy, and without blemish.* Fourthly, In respect of every Person, who is a member of that Church; because in professing Faith in Christ, he is thereby engaged to

holiness of life, according
to the words of the Apo-
2 Tim. 2. 1. *stle, Let every one that na-
meth the name of Christ, de-
part from iniquity.*

The Church that we are
speaking of, and call holy,
is that that embraces all the
Professors of the true Faith
of the holy Scriptures,
when they are in this
World; which Church
comprehends good and
bad, being both externally
called, and professing the
same Faith; for the King-
dom of Heaven is like unto
Mat. 13.
24, 30. a Field, in which Wheat
and Tares grow together
into the Harvest: Like un-
to a Net, that was cast into
the Sea, and gathered of
every

every kind. *Firmissime* Falgent. 2d
tene & nullatenus dubites Petr. c 43.
aream Dei esse Ecclesiam Ca-
tholicam, & intra eam usq;
in finem seculi frumento
mixtas paleas contineri, hoc
est, bonis malos Sacramento-
rum Communionem misceri;
 that is, Hold this most firmly,
 and doubt not of it in any
 wise, that the Catholick
 Church is a Floor, and that
 therein, (as long as the
 World shall stand) Wheat
 and Tares together shall be
 contain'd, that is to say,
 that the bad and wicked
 shall be mingled with the
 good and just in the Com-
 munion of the same Sacra-
 ments. This is that Ark of
 Noah, in which were preserv-
 ed

ved Beasts, clean and unclean; This is that great house, in which there are not only vessels of Gold and Silver, but also of Wood and Earth, and some to honour, and some to dishonour.

Therefore when we speak of the *Holy Church*, we do not consider her in respect of the Vocation, which is holy; neither of the Offices and Powers, which likewise are holy; nor in reference to the Saints departed this Life, and enjoying the presence of God; nor in relation to the Persons, who compose the Church in this Life, since in that respect the
Church

Church comprehends both good and bad; but in relation to the Doctrine taught therein, which is pure and holy, and without blemish.

The Church thus described is also called *Catholick*, that is, *universal*; which word is used in our Creed, to teach us to discern the true Church from the false. The word, *Catholick*, may be taken either in reference to time, or relation to places, or in respect of Persons; or else in reference to Doctrine. It is here taken in respect of the Doctrine only; so that by the *Catholick* or universal Church, we mean, that

• Church.

Church that teaches and believes the whole Christian Doctrine. For as the Holy Ghost did lead the Apostles into all truth, so did the Apostles leave all truth unto the Church, which is called *Catholick*, from the universality of necessary and saving Truths contain'd therein.

This being granted, it follows, that that Church which embraces the Faith once delivered to the Saints, and keeps the holy Scriptures in Purity, without adding to, or diminishing from them, is the holy *Catholick Church*; for whatsoever Church pretendeth to be holy *Catholick*,

tholick, and keeps not the whole Faith once delivered to the Saints, and imposes things to be believed, which are not found, neither can be deduced from the Scriptures by evident and necessary Consequences, (as the Church of *Rome* doth) falsely attributes this name to her self. Since then the Church of *England* keeps the Faith once delivered to the Saints, preserves the holy Scripture in its Purity, and imposes nothing to be believed, but what is therein distinctly contained, or can be deduced therefrom, by evident and necessary Consequences, it follows, that she
is

is the holy Catholick.

Read over the Old and New Testament, and if you can make it appear, that the Church of *England* believes or practises one point of Faith, which is not contain'd in the holy Scripture, or doth not believe or practise those Articles of Faith, which are contained therein, (as too often the *Roman* Church doth) then I will grant freely, that she is not the holy Catholick; but no body being able to make this appear, I am in the right, in asserting the Church of *England* to be the holy Catholick Church. 'Tis certain, they do not make unto themselves any
graven.

graven Images ; nor worship, kiss, and serve them ; neither bow, pray, and offer Incense unto them. They do not make Images of God the Father in the shape of an old man, holding the Globe of the World in his hands, nor of the Holy Ghost in the form of a Dove, nor of the Cross, and do not worship them (as the Church of *Rome* doth) with a Worship of λατρεία, that is, with a Worship due unto God only.

They do not believe in any other Saviour and Redeemer than Jesus Christ ; they hold him for their only Mediator and Advocate, and they will not put
their

their trust and confidence
 in any other. They do
 not believe any other Pur-
 gatory, than the Blood of
 Jesus Christ; nor believe
 that the Pope with a little
 Indulgence laid unto a
 Bead, or Cross, or Medal,
 or with a Mass said upon
 certain days of the week,
 is sufficient to procure a
 release to the Souls of men
 detained in torments,
 wherein, to fill his Trunks
 with Money, and to fatten
 his Kitchen, he would make
 ignorant People to believe,
 they are imprisoned. They
 do not believe that he is
 Infallible; that he hath a-
 ny Power to depose Kings
 and Princes from their
 Throne,

Throne, to dispense their Subjects from their Allegiance, or to kill those that he calls Hereticks. Neither do they believe that Christ's Body is still upon Earth; they believe and put it in practice, that we are bound to sing, pray, and give thanks to God Almighty in a known tongue; they believe they ought to give the common People the liberty of reading the holy Scriptures in their own Tongue. They give the Sacraments of Christ's Body and Blood with Bread and Wine; give leave to eat Flesh at all times; do not forbid Bishops, Priests, and those which

1 Tim. 4.

which are in orders to marry, knowing that such a Doctrine is the Doctrine of Devils; they add nothing to, nor diminish from the holy Scriptures, as the Church of *Rome* often doth, therefore it is clear, that the Church of *England* believes the whole Christian Doctrine, as it was once delivered to the Saints, and consequently, that she is the *Holy Catholick*.

Object. The Church of *England* believes in the *Trinity*; but the word, *Trinity*, is not found in the holy Scripture; therefore the Church of *England* believes a point of Faith not

con-

contained in the Word of
 God, therefore she is not
 the holy Catholick, for as
 you said before, to give
 the denomination of holy
 Catholick to any Church,
 it is requisite, she should
 believe the whole Christi-
 an Faith, as it was once de-
 livered to the Saints, with-
 out any addition to, or
 diminution from the holy
 Scriptures.

Ans^r. Though that
 word, *Trinity*, be not found
 in the holy Scriptures, yet
 the thing signified thereby,
 is found therein; as it ap-
 pears by the words of *Mat-
 thew, Go ye therefore and
 teach all Nations, baptizing
 them in the Name of the Fa-
 ther,*

Mat. 28.
 29.

*ther, and of the Son, and of
 the Holy Ghost. And more
 evidently by those of the
 1 Joh. 5. 7. first of St. John : There are
 three that bear record in
 Heaven, the Father, the
 Word, and the Holy Ghost,
 and these three are one.*
 That Consequence there-
 fore is not good, which
 saith, that the Church of
England is not the holy
 Catholick, because it be-
 lieves in the Trinity, that
 word not being express'd
 in the holy Scripture ; for
 provided the thing signifi-
 ed be found there in e-
 quivalent terms, or may be
 deduced from thence by
 clear and necessary Conse-
 quences, 'tis sufficient, and
 mat-

matters not, if the word it
 self be not expressed. But
 as I have just now made it
 appear by the Texts of
 Saints, *Matthew* and *John*,
 the Trinity is there very
 clearly expressed, there-
 fore, &c. But you may
 further urge that by the
 word, *Trinity*, we mean
 three eternal and infinite
 Persons, really distinct one
 from another, subsisting in
 one Nature numerically;
 but this is contrary to Rea-
 son, and is not found in
 the holy Scripture, nor can
 be deduc'd from it by clear
 and necessary Consequen-
 ces; therefore it may be
 rightly inferr'd, that the
 Church of *England* is not
 the

the holy Catholick Church, it believing a point of Faith, which is neither found distinctly, nor in equivalent terms in the holy Scripture.

. *Probatur minor*, First, That the Trinity is contrary to humane Reason, which is proved thus. For as it is contrary to humane Reason, that *Peter, Paul,* and *John*, who are three distinct Persons, have but one Nature Numerically, seeing that every Person hath its Nature different from th'other, if not *in Specie*, at least *Numericè*, and it cannot be otherwise; so it is contrary to Reason, that the Father, Son, and Holy

Holy Ghost should be three really distinct Persons, and notwithstanding, have but one nature *Numericè* ; which can't be, since from three Persons do naturally follow three substances or natures ; which is proved thus. Person in God is either a being, or nothing ; we can't say that it is nothing, because the three divine Persons should then be nothing at all, therefore it must be a Being : If Being, either it is real or mental ; we can't call it mental, because *sublato Intellektu*, the Persons should be no more ; therefore it remains that it is a real Being ; if real, either it is a Substance,

C

or

or an Accident ; there being no *Medium* between Substance and Accident. We can't say that it is an Accident, because we do not admit any in the Godhead, for the great Absurdities which follow from thence ; therefore it must be a Substance ; and if a Substance (since there are three really distinct Persons) it follows, that there are also three really distinct Substances, which is contrary to Reason.

Secondly, That the Trinity is neither found distinctly, nor in equivalent Terms in the holy Scripture, is easily proved. The former is without any contradiction,

tradiction, for if ye read over the holy Scripture, ye shall no where find the word, *Trinity*. And the latter is proved thus. If the Trinity be there in equivalent terms, it is either in this Text, *Go ye and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*; or else in this, *There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost*; and these three are one. For, though in the one and th'other mention be made of the Father, Son, and Holy Ghost, and consequently, of three Persons, because

the Father is a Person, the Son a Person, and the holy Ghost a Person; yet we cannot infer that these three Persons have but one nature or substance *Numericè*; for although some infer it from that word, *in the Name*, which is in the singular number, yet that is not convincing, since I may say, such a thing is commanded in the Name of the King, and his Chancellor, and yet, though that word be in the singular Number, we can't infer, that the King and his Chancellor have but one nature *Numericè*.

Neither

Neither can the Trinity be inferred from these words of St. *John*, *and these three are one*; because, by that Unity we may very well understand a Unity of Will, Agreement, and Spirit, and not of Nature or Substance; so that, when 'tis said, *there are three that bear Record, the Father, the Word, and the Holy Ghost, and these three are one*; It is the same thing as to say, these three are one in Will; do agree one with another; what one Will's, the other willeth also. And this is confirmed by the words of St. *John*, wherein Jesus Christ prayeth his Father that we may be one, as he

Joh. 15. 21

is one with his Father ;
 that is, that we may do
 what he will have us to do,
 as he doth what his Father
 will have him to do. Every
 body may see clearly
 that we are not, nor can
 be one in nature *N umericè*,
 with Jesus Christ, it being
 contrary to Reason; there-
 fore we cannot infer by a
 clear and necessary Conse-
 quence, that the Father,
 the Son, and the Holy
 Ghost have but one nature
 or substance, *N umericè* ;
 therefore the Trinity is
 neither found in the holy
 Scriptures distinctly, nor
 can be deduced from them
 by evident and necessary
 Consequences.

First,

First, I answer thus. I must confess with all learned men, that the Mystery of the Trinity is above humane Reason; that it can't be comprehended in this World by any Creature whatsoever. We may sooner reckon the Sands of the Sea, the Leaves of Trees, than understand that glorious Mystery; for how can we apprehend one and the same thing, to be one, and yet many? How can we apprehend that one and the same Essence may be begotten, and yet unbegotten; that one and the same thing was from all Eternity, and yet was truly and properly begotten?

This is above humane Reason. Therefore the Angel, in a form of a little Boy that brought a Spoonful of Water from the Sea, and poured it in a little hole, did answer *Austin*, who was meditating upon the Mystery of the Trinity, he asking him what was his intention, that his design was to put all the Water of the Sea in that little hole. But *Austin* replying, that that was impossible, the Sea being so vast, and the hole so little, the Child answered, that he should do that sooner than he could comprehend the Mystery of the most holy Trinity. *Deum esse Trinitatem*

nitatem credimus potius
quàm videmus. That is,
we rather believe than see
that God is Trinity. And
Thomas Aquinas saith, im-
possibile est per rationem na-
turalem ad cognitionem Tri-
nitatis divinarum Persona-
rum pervenire; quia homo
per rationem naturalem in
cognitionem dei pervenire
non potest nisi ex Creaturis;
Creaturæ autem ducunt in
Dei cognitionem sicut effe-
ctus in causam. Hoc igitur
solum ratione naturali de
Deo cognosci potest, quod
competere ei necesse est secun-
dum quod est omnium enti-
um principium. Virtus au-
tem Creativa Dei commu-
nis est toti Trinitati, unde

Aug. lib.
15. de Trin.

Tho. Aquinas. q. 22.
ar. 1. in
concl. 2.

pertinet ad unitatem essen-
 tia, non ad distinctionem
 Personarum; per rationem
 igitur naturalem cognosci
 possunt de Deo ea quæ perti-
 nent ad unitatem essentia, non
 autem ea quæ pertinent ad
 distinctionem personarum.
 That is, It is impossible by
 natural Reason to come to
 the knowledg of the Trinity
 of divine Persons; because
 by natural Reason we cannot
 come to the knowledg of God,
 but by Creatures, which lead
 us to the knowledg of God,
 as effects to the Cause.
 Therefore by natural Reason
 that only may be known of
 God, which by necessity be-
 longs to him, as he is the
 principle of all things. But
 the

the Power of creating in God is common to the whole Trinity, therefore it belongs to the unity of Essence, and not to the distinction of Persons. We may then by reason know the things belonging to the unity of the Essence of God, but not the things belonging to the distinction of Persons.

Secondly, I answer, That though it be contrary to Reason, that *Peter, Paul, and John*, who are three distinct Persons, have but one nature *Numericè*; nevertheless it doth not imply, that the Father, the Son, and the Holy Ghost, who are three really distinct Persons, have but one
na-

nature or substance *Numerice* : For it is otherwise in divine than humane Persons. And although Person in God be a real being, and consequently (being really taken) a Substance; yet it doth not follow, because there are three really distinct Persons, that there are three Substances really distinct one from another. For God being an intellectual Being, he knows himself to be infinitely Perfect, and knowing himself to be so, he loves himself : The term of his Intellect is called the Son, as we call the Holy Ghost the term of his love. but it is not so with the term of the Intellect
and

and Love of God, as with the term of the Intellect and Love of men, because this is an Accident, that a Substance; I say, a Substance; because no Accidents can be found in God, as it is the consent of all Writers; therefore since the term of the Intellect of God, and the term of his Love is a Substance, and since one is call'd the Son, and the other the Holy Ghost; it follows (since three Substances cannot be in God, because it would import three Gods, which is contrary to the nature of God, to Reason, and to the Holy Scriptures,) that they have but one and the same Sub-

Substance, as it is taught both in the Symboles of *Nice*, and *Athanasius*.

Thirdly, I answer, That though the Trinity be not found distinctly in the holy Scripture, yet it may be inferred from thence by clear and necessary Consequences. And though the two Texts of St. *Matthew* and *John* before mentioned, be not sufficient to convince the Reader, since they may be explained as they are in the Objection; nevertheless, the essential Attributes of God, as his Eternity, Immensity, Omnipotency, Creation, Conservation of the World, Sanctification of Souls, Resurrection

urrection of the Bodies,
Prayer and Worship being
equally attributed to the
three Persons, the Father,
the Son, and the Holy
Ghost, (as it may be seen
in several places of the ho-
ly Scriptures, and I will
shew in the sequel of my
Discourse,) it follows, by
an evident and necessary
Consequence, that they are
God, and therefore that
they have but one sub-
stance or Nature *Numericè*,
which is called *Trinity*.

Obj. The Church of
England believes that the
Son is *Consubstantial* with
the Father; but the word,
Consubstantial, is not found
in the holy Scriptures;
there-

therefore the Church of *England* believes an Article of Faith, which is not in the word of God; therefore she is not the holy Catholick Church.

Answer, Though that word, *Consubstantial*, be not read in the holy Scriptures, yet the thing signified and meant by that word, is found therein. For when we say and believe, that the Son is Consubstantial with the Father, we mean that he hath one and the same Substance with his Father, which is inferred from the holy Scripture by clear and necessary Consequences; for these words of *St. John*, I
and

and my Father are one, do Joh. 10. 13
 signifie nothing less than
 the Son hath an unity of
 Substance with his Father;
 for if had only an unity of
 Will, of Mind, and A-
 greement, as the *Arians*,
 and several other Persons
 in *France*, *England*, *Hol-*
land, &c. do believe at this
 time, he should not be cal-
 led in the holy Scriptures,
the only begotten Son of 1 John 3.
God, the true God, eternal 20.
Life, and God blessed over Ro. 9. 5.
all for ever. Heb. 1. 3. He should not
 be called *the brightness of*
the glory of his Father, and
the express Image of his Per-
son; and we should not
 read of him that *he being* Phil. 2. 6.
in the form of God, thought
it

- it not robbery to be equal with*
God ; he should not be cal-
 Rev. 1. 8. *led Alpha and Omega, the*
beginning and the ending
which is, which was, and
which is to come, the A-
 Col. 2. 3. *mighty. Or that In him*
are hid all the Treasures of
wisdom and knowledg, and
 Col. 2. 9. *that In him dwells all the*
fulness of the Godhead bod-
ily. We should not reac-
 Col. 1. 16^{17.} *that By him were all things*
created that are in Heaven
and that are in Earth visi-
ble and invisible, whether
they be Thrones or Domin-
ions, or Principalities, or
Powers ; and that All things
were created by him, and
for him, and that he is be-
fore all things, and by him

all things consist; and that
He upholds all things by the Heb. 1. 3.
word of his Power; and as Joh. 5. 21.
the Father raiseth up the
dead and quickens them,
even so the Son quickens
whom he will; Neither
should we read, that He
knows the hearts of all men, Joh. 5. 23.
and that All men honour
the Son, even as they ho-
nour the Father; and that
All the Angels of God wor-
ship him; and that Four Rev. 4.
and twenty Elders fall down 10. 11.
before him, and worship
him, and cast their Crowns
before the Throne, saying,
Thou art worthy, O Lord, to
receive Glory, and Honour,
and Power, for thou hast
Created all things, and for
thy

thy pleasure they are, and were Created.

Now since by these Texts of the holy Scriptures, ye see that the Name of the true God, which cannot be proper to a Creature, is not only ascribed to the Son, but also all the essential properties of God are attributed unto him, it follows, by a clear and necessary Consequence, that he is Consubstantial with the Father, or that he hath with him one and the same Substance *Numericè*.

You may further urge, if the Son be Consubstantial with the Father, it follows, that he is really and pro-

properly true God; but he cannot be properly and really true God, *ergo*, he is not Consubstantial with his Father.

The *Minor* is proved out of the holy Scriptures. *There is none other God but one.* The Lord of Israel is that true God, for *there is none else besides him.* The Father of our Lord Jesus Christ is that only true God; *This is Life eternal, that they might know thee, O Father, the only true God.* For though there be that are called Gods, whether in Heaven or in Earth, as there be Lords many, and Gods many, but to us there is but one God the Father, of

1 Cor. 8. 4.

Deu. 4. 35.

Joh. 17. 3.

1 Cor. 8.

16.

of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him.

1 Tim. 2 5. *For, There is one God, and one Mediator between God and Men, the Man Christ Jesus.*

But if according to what St. Paul saith, though there be many that are called Gods and Lords, nevertheless, there is but one true God, and one true Lord; and if according to what Jesus Christ saith, his Father be that only true God, it follows, that Christ or the Son of God is not really and properly true God, and consequently, that he is not Consubstantial with his Father.

Pro-

Probatur 2°. If Jesus Christ were really and properly true God, his Resurrection should be ascribed unto him, as the true and principal Author; but it is not ascribed to him as the true and principal Author, but to his Father, as we read in several places of the holy Scriptures; *God the Father, who raised him from the dead. God having raised up his Son Jesus, &c.* Gal. 1. 1. Act. 3. 26. Therefore he is not really and properly true God.

Probatur, 3°. If the Son were really and properly true God, he should have the knowledg of all things; but he hath not the knowledg of all things, since he doth

doth not know the day of Judgment; therefore, &c.

Mat. 24.
36.

The *Minor* is proved thus; *But of that day and hour, saith Christ, knows no man, no not the Angels of Heaven, but my Father only.* Mark that that word (*only*) is exclusive; for if the Father only knows the day and hour of Judgment, it follows, that the Son doth not know it, therefore having not the knowledge of all things, he is not really and properly true God, since to the true God nothing can be unknown.

Probatur, 4º. Either the Son is of himself, or by another; he is not of himself,

self, because he hath a Father; therefore he is by another; if by another, he cannot be really and properly true God; for he that is by an other is not independent, but the true God is independent.

Probatur, 5°. Christ or the Son is Mediator between God and men; but if the Son was really and properly true God, and Consubstantial with his Father, he should be Mediator between men and himself, which is absurd, because no body is Mediator between himself and another.

Probatum, 6°. The Son is begotten, even according to divine Nature : But that which is begotten was not always ; that which was not always, is not eternal ; that which is not eternal, is not really and properly true God, therefore the Son is not really and properly true God, and consequently, he is not Consubstantial with his Father.

To the first Objection, which contains these words of *John*, *This is Life eternal*, &c. I answer, that by the only true God, is meant God *à se* ; and in that sense the Father is the only true God, because he only is God self

Joh. 17.
13.

à se ; he only is the Origine of the Godhead : But the Son is God of God, and the Image of the invisible Father. And to the words of St. Paul, *Though there be that are called Gods, &c.* I say, that as nothing can hinder the Father to be Lord, though it be said, *There is but one Lord Jesus Christ* ; so nothing can hinder Jesus Christ to be true God, though it be written, *There is but one God the Father.* 1 Cor. 8. 6.

To the Second, I answer, that as a *non esse ad non posse*, the Consequence is not good, so because the Son did not raise up himself from the dead, it doth

not follow, that he could not; and the contrary appears by his own words, *I*

Joh. 10. 17 *lay down my Life, that I might take it again, no man taketh it from me, but I lay it down of my self, I have power to lay it down, and I have power to take it again.*

To the Third, I say, that the Son of God according to his humane Nature, knew not the day and hour of Judgment, as he knew not *Lazarus's* Sepulchre, when he asked his Sisters, where they had laid him. And as he knew not what the two Disciples were talking of by the way, when he said
unto

unto them, *What manner* Luc. 24.
of Communications are these ^{17.}
that ye have one to another,
as ye walk, and are sad?
 And as he knew not whe-
 ther Peter loved him more
 than the rest of his Disci- Joh 21. 17
 ples, when he said unto him
 the third time, *Lovest thou*
me. But as he was God he
 knew all things, for *In him*
are hid all the treasures of Col. 2. 3.
wisdom and knowledge;
 and as saith *Isaiah,* *The spi-* Isa. 11.
rit of the Lord shall rest up-
on him, the spirit of wisdom
and understanding, the spi-
rit of counsel and might, the
spirit of knowledge, and of
the fear of the Lord. And
 as it appears by these words
 of Peter, *Lord thou knowest* Joh. 21. 17
all things. D 3 Sc-

Secondly, I say, because Christ emptied himself, and took upon him the form of a Servant, therefore for a little time he laid down his knowledge, that he might be less than the Angels, and that in all things he might be like unto us, sin only excepted; and that he were born like other Children, who got their knowledge by degrees, as it is written

Luk. 2. 52. *in Luke, Jesus increased in wisdom and stature, and in favour with God and men.*

Or according to *Austin*, he is said ignorant of the day of Judgment, because he doth not make them know it, that is, he knew it not so, that he would manifest

it

*Aug. lib. 1.
de Trin.*

it to his Disciples. But he was to declare it in a convenient time; of which time to come, speaking as if it were past, he said, *Henceforth I call you not Servants, for the Servant knoweth not what his Lord doth; but I have called you friends; for all things that I have heard of my Father, I have made them known unto you.* Which things he had not yet declared, but because he was to manifest them certainly, he spake as if he had done it already; for he tells them, *I have yet many things to say* Joh. 16. 12 *unto you, but ye cannot bear them now,* amongst which is understood the day of

ment ; and therefore he hid it from them, and according to that kind of expression, a man is said to be ignorant of that which he keeps from another.

To the Fourth, I say, though the Son be of the Father, and as the Council of *Nice* saith, he be God of God ; nevertheless he is not dependent, because he is begotten from the Father necessarily.

To the Fifth, I answer, that Christ who is the Son of God, and God of God, according to the Council of *Nice*, is Mediator between God the Father and men ; and so he being a Person really distinct from
the

the Father, we cannot say that he is Mediator between men and himself.

To the Sixth, I say, it is true that which was *in tempore*, was not always ; but the Son is begotten *ab aeterno*, because he is begotten necessarily, and therefore he was always.

Therefore I say, that though by the aforementioned Texts of the holy Scriptures, and Arguments deduced from them, it seems that the Father only is really and properly true God ; yet since we read in the holy Writings, that the Son is called *God, the true God, the eternal Life, God blessed over all, the Almighty,*

ty, equal to the Father, and that all the essential Attributes of the Godhead are ascribed unto him, we infer, that he is really and properly true God, and consequently, Consubstantial with his Father.

You may further urge against this, that the Son may be called *God, true God, Almighty, the Eternal Life, the Creator*, and have all the other essential properties of the Godhead, and yet not be really and properly true God, because all these divine Attributes are ascribed unto him dependently, and as a second and instrumental Cause, as it appears by several

veral

veral Texts of the holy Scripture, as for Example, *By whom he spoke unto us in these last days, by whom also he made the Worlds, Heb.*

1.2. And he was a man approved by God by Miracles, Wonders, and Signs, which God did by him, Act. 2. 22. God created all things by Jesus Christ, Eph. 3. 9. And as it is related by several Fathers, Deus cum mundi creationem meditaretur, verbum suum protulit, quo administro in rerum molitione uteretur.

But the essential Attributes of the Godhead, are in God independently, and as in the first Cause; therefore, since they are found
in

in the Son dependently, and as in an instrumental Cause, it follows, that he is not really and properly true God, and consequently, that he is not Consubstantial with his Father.

I answer, That though this instance appear to be good and convincing, yet it is of no value, since the Council of *Nice*, which is read upon every Sabbath, and written by so many learned and godly Persons, hath declared in that very time, when such Questions had almost infected all the World, that the Son was *God of God, very God of very God, being of one substance with the Father, and*
that

that by him all things were made.

You may urge again; if because the Council of *Nice* hath declared, that the Son is *God of God, very God of very God, and of one substance with the Father*, it is a powerful motive to be convinced of it, why do ye not believe in the Invocation of Saints, Purgatory, Transubstantiation, &c. seeing the Council of *Trent*, which was also composed of several learned and pious Persons, did declare it so?

I answer, That though we should suppose that the Council of *Trent* was composed of several learned
and

and godly Persons, which is in Question, since some amongst them have declared, that it was a Popes Cabal, it doth not follow, that we are bound to believe in the Invocation of Saints, Purgatory, and Transubstantiation, &c. because it is ordained so by that Council; for they command points of Faith, which can neither be found distinctly in, nor deduced from the holy Scriptures by clear and necessary Consequences, as I have made it appear in a little Treatise, intituled the Church of *Rome* evidently proved Heretick.

But

But it is not so in the Council of *Nice*, because they would have us to believe an Article of Faith, which, though it be not in the holy Scripture in distinct and express words, yet it is deduced from it by evident and necessary Consequences, as ye have already seen, and shall be made more evident in the following Arguments.

But for the better understanding of it, we must suppose one thing which is true, *viz.* That Jesus Christ or the Son of God, had a real Being before he was born of the blessed Virgin *Mary*, as it appears by his own words, when speaking

ing to his Disciples, he
 Joh. 6. 62. saith, *What and if you shall
 see the Son of man ascending
 up where he was before. The
 bread of God is he which
 cometh down from Heaven;
 I came down from Heaven,
 not to do mine own will, but*
 Joh. 16. 27 *the will of him that sent me.
 I came forth from the Fa-
 ther, and am come into the
 World, again I leave the
 World, and go to the Fa-
 ther.*

The real existence of the
 Son of God, before he was
 born of the blessed Virgin
 Mary, is again proved
 clearly by this Argument.
 Whosoever was before
 John the Baptist, and be-
 fore Abraham, was some
 space

space of time before Christ was man, or begotten of the Virgin Mary. But Jesus Christ, or the Son of God was really existent before John the Baptist, and before Abraham, as it appeareth by these Testimonies of the Scripture, *This is he of whom I speak, he that cometh after me, is preferred before me, for he was before me. Verily, verily, I say unto you, before Abraham was, I am.* Joh. 1. 5. And by these words of St. Paul, *By whom also he made the Worlds.* Joh. 8. 59. Heb. 1. 11, 12. 13. This being supposed and true, I argue thus.

The

The Being which Christ
 had before he was conceived by the Virgin Mary was not any created, but the divine Essence by which he was always truly and properly God: For he who was subsisting in the form of God, and thought himself to be equal with God (in which thought he could not be deceived nor injurious to God) must of necessity be truly and essentially God, because there can be no equality between the divine Essence which is infinite, and any other whatsoever, which is finite; but so was Christ, as we may see by these words, *Being in the*
form

Christ *form of God, he thought it* phil.2.6,7.
 not robbery to be equal with
 God, but emptied himself,
 and took upon him the form
 of a Servant, and was made
 in the likeness of man. Out
 of which words naturally
 result three Propositions,
 fully demonstrating my As-
 sertion, First, That Christ
 was in the form of a Ser-
 vant as soon as he was made
 man ; Secondly, That he
 was in the form of God,
 before he was in the form
 of a Servant ; Thirdly,
 That he was in the form
 of God, that is, did as tru-
 ly and really subsist in the
 divine Nature, as he was
 in the form of a Servant,
 or in the nature of a man :
 For

For he was so in the form of God, as thereby to be equal with God : But no other form, beside the essential, which is the divine Nature it self, could infer an equality with God. There can be but one Infinite, Eternal, and Independent Being, and there can be no Comparison between that Infinite, Eternal, and Independent Being, and what is Finite Temporal, and Dependent. He therefore who did truly think himself equal with God, as being in the form of God, must be conceived to subsist in that one infinite, eternal, and independent Nature of God : And there-

therefore as here Christ was really and essentially man, of the same Nature with us, in whose similitude he was made, so certainly was he also really and essentially God, of the same Nature and Being with him, in whose form he did subsist.

This truth is confirmed by these words of the 1st. of *John*, *We know that the Son of man is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ, this is the true God, and Eternal Life.* And by these of *St. Paul* to the *Romans*,
 Out

Rom. 9. 5. *Out of whom as concerning the flesh Christ came, who is over all, God blessed for ever.* From whence we may infer, that he who was truly subsisting in the form of God, and equal with him, before he was in the Nature of man, and who is called God, and the true God, the Almighty, and that in all those ways, by which the supreme Deity is expressed; hath an eternal and indivisible Essence and Nature with God. But Christ was so, and is so called, therefore, &c.

Moreover, is it not written in your Law, saith Christ, *Ye are Gods?* Are not these the very words of
of

of the eighty second Psalm?
 If God himself so spake, or
 the Psalmist from him; if
 this be the Language of
 the Scripture; if Kings and
 Magistrates, and they be
 called Gods, unto whom
 the Word of God came,
 may we not say with greater
 Reason of him whom
 the Father hath sanctified, Col. 2. 9.
 and sent into the World,
 and in whom dwelleth all
 the fulness of the Godhead
 bodily, that he is God?

We grant, That the Father
 is the true God; we
 grant that God only is to
 be worshipped and served,
*Thou shalt worship the Lord
 thy God, and him only shalt
 thou serve.* Therefore we
 must

Paul.

Joh. 5. 22,
23.

must grant that the Son also is the true God, since we are commanded to worship him, and the same honour is given to him, as to the Father, which is seen by these words, *Let all the Angels of God worship him,* and by these of *John, Who hath committed all Judgment unto the Son, that all men should honour the Son, even as they honour the Father.* If then we be obliged to worship the God of *Israel* only, if we be also commanded to give the same worship to the Son, which we give to the Father, or to the God of *Israel*, it is necessary, that we should believe that the Son

also Son is the God of Israel,
we and consequently truly and
wor- properly God.

Which is seen clearly by
these words of *Austin*, up-
on those of St. *John*, *All* Joh. 1. 9.
things were made by him,
and without him was not
any thing made that was
made : Neque enim dicit
omnia, nisi quæ facta sunt,
id est, omnem Creaturam.
Unde liquido patet ipsum
factum non esse per quem fa-
cta sunt omnia, & si factus
non est, Creatura non est ;
si autem Creatura non est,
eiusdem cum Patre substan-
tiae est. Omnis enim sub-
stantia quæ Deus non est,
Creatura est, & quæ Cre-
atura non est, Deus est. Et

E

si

*si non est Filius ejusdem
 substantiæ cujus est Pater,
 ergo facta substantia est, si
 facta substantia est, non om-
 nia per ipsum facta sunt, at
 omnia per ipsum facta sunt,
 unius igitur ejusdemq; cum
 Patre substantiæ est, & ideo
 non tantum Deus, sed &
 verus Deus. That is, For
 he doth not say all things,
 but the things which are
 made, to wit, all Creatures.
 From whence it appears
 clearly, that he, by whom all
 things were made, was not
 made. And if he was not
 made, he is not a Creature;
 if he be not a Creature, he is
 of the same substance with
 the Father, for every sub-
 stance which is not God, is*

a Creature; and that which is not a Creature, is God. And if the Son be not of the same Substance with the Father, then he is a Substance made; if a Substance made, all things were not made by him, but all things were made by him, therefore he is of the same Substance with the Father, and consequently, he is not only God, but true God.

Joh. 1. 5.

Which is confirmed by these words, wherein he is said to exist before all things; for if he was not true God, he should be a Creature; if a Creature, we could not say that he is before all things, because he who should have created him,

should have his Existence before him; for every Creature supposes a Being antecedent from whom it hath received its Existence. Since therefore he is said to be before all things, it is, because he is the true God; for none but the true God can be said properly to be before all things; every Creature having its Being of him, and he neither hath, nor can have his Existence from any thing whatsoever, having it of himself from all Eternity.

Object. The Church of England believes as an Article of Faith, that the Holy Ghost

Ghost proceeds from the Father and the Son; and though they can make it appear, that he proceeds from the Father, from the words of St. *John* 15. 26. yet they cannot prove that he proceeds from the Son.

I answer as before, to wit, that these words (*the Holy Ghost* proceeds from the Father and the Son) are not found distinctly in the holy Scripture; but yet are inferr'd from it by clear and necessary Consequences. So these words of Jesus Christ, *All things* Joh. 16. 15 *that the Father hath, are mine*; and those of the 17.

v. 17. 10. Chapter, *All mine are thine, and thine are mine*, prove this evidently ; for if it be true, as it is granted by all Divines, *viz.* That all things that the Father hath, the Son hath likewise, the Relation of Paternity only excepted, the Father producing the Holy Ghost, it follows, that the Son doth produce him also, and consequently, that the Holy Ghost proceeds from the Son, as he proceeds from the Father.

This is manifested by
 Jo. 16. 7. these words of St. John, *It is expedient for you, that I go away, for if I go not away, the Comforter will not come unto you, but if I depart,*

part, I will send him unto you. And by that of the 15. *When the Comforter is* ^{15. 26.} *come, whom I will send unto you from the Father.* For if ye suppose, what ye do already believe, and as I will make appear in the sequel of my Discourse, viz. That the Holy Ghost is God, as it is declared by the words of the 5th. of the *Acts, To lie to the Holy Ghost, is to lie unto God;* and as it appears by the essential Attributes of the Godhead, ascribed unto him, as the Sanctification of Souls, and Omniscience, *For the Spirit searches all* ^{1 Cor. 2. 10} *things, yea the deep things of God.* It follows, be-

cause he cannot be sent as Servants are by their Masters, or Ambassadors by their Lords, since in that mission there is always some dependency ; there is a Superior and inferior ; there is one *Major* and one *Minor*, which can never be found in God ; it follows, I say, by a necessary Consequence, he being sent from the Father and the Son, it is because he proceeds from both.

You may further urge, the Holy Ghost is not truly and properly God ; therefore he doth not proceed from the Father and the Son, according to the manner, as it is believed

ved in the Church of Eng-
land.

The Antecedent appears
by these words of St. John,
When the spirit of truth is Joh. 16. 13
come, he will guide you into
all truth, for he shall not
speak of himself, but what-
soever he shall hear, that shall
he speak, and will shew you
things to come. From
whence I thus argue.

First, He that doth not
speak of himself, supposes
another distinct Person,
from whom he hath recei-
ved Instruction; but the
Holy Ghost doth not speak
of himself, therefore he sup-
poses another distinct Per-
son, from whom he hath
received Instruction; there-

fore he is not truly and properly God, because he that is truly and properly God, cannot suppose any other Person, from whom he should receive Instruction.

Secondly, He that speaks what he heareth, supposes another Person speaking distinct from him that heareth; but the Holy Ghost speaketh what he heareth; therefore he supposes another Person speaking distinct from him; therefore he is not truly and properly God, because he that is truly and properly God, cannot suppose any other Person speaking unto him, from whom he could

could receive Instruction; this being contrary to the Nature of the true God. The *Major* Proposition of these two Arguments is clear and certain, the *Minor* is from St. *John*, therefore it follows, that the Holy Ghost is not truly and properly God, and consequently, that he doth not proceed from the Father and the Son, as the Church of *England* believes. Joh. 16. 13

Ans. I grant that the Holy Ghost doth not speak of himself, but speaks what he heareth, he being not of himself, but of the Father and the Son; however
it

it doth not follow, but that he is truly and properly God.

But before I make it appear, it is necessary to observe, that the Holy Ghost is sometimes taken for God himself, sometimes for a divine Quality, sometimes for a Person really distinct from the Father and the Son.

First, He is taken for God himself, *God is a spirit*, *John 4. 24.* For God being Holy and a Spirit, it is evident that he is holy Spirit, and Reciprocally, he that is called holy Spirit *per Excellentiam*, and without dependency, is God. For these Terms, *God*, and *holy*

holy Spirit, are really one and the same thing; as likewise these following, *Eternal, Lord, Creator, Conservator*. They differ only in reference to the different effects, which we apply them to. God is named *Eternal*, because he is without Beginning and Ending : Is called *Lord*, because of his Power over all things; *Creator*, because he made them of nothing; and *Conservator*, because he keeps them from returning into nothing : And he is called *Holy Ghost*, per *Excellentiam*; because, to speak properly, none but he is truly Holy, and because he receives his Holiness

ness from no body; all other Creatures whatsoever have their holiness by Communication and Dependency. In that sense the Holy Ghost is not really distinguish'd from the Eternal Father, but only *per Intellectum*, or in as much as the Definition which is ascribed to the Eternal Father, is different from that of the Holy Ghost, as the Eternal is distinguish'd from the Creator. For although it be really one and the same thing, yet our Understandings conceive the Eternal otherwise than the Creator, in as much as the Eternal is a Being without beginning
and

and ending; and the Creator is a first and Independent Cause, who produced all things out of nothing.

Therefore in that sence, the Holy Ghost being not really distinguish'd from the Eternal Father, we cannot say that he proceeds from him, because it would follow, that one and the same thing should be suppos'd at the same time existing and not existing; existing, because we conceive it to be so; and not existing, because in that instance of Reason, when we should conceive it proceeding from the Father, it should not be existing,
which

which is contrary to Reason, since there is no instance of Reason, wherein we can conceive the true God not to be. Therefore it follows, that the Holy Ghost in the aforementioned sence doth not proceed from the Father.

Secondly, He is taken for a *divine Quality*, as when the Holy Ghost said unto those of *Antioch*, *Separate me Barnabas and Saul, for the work whereunto I have called them.* We must conceive it was God, who spake these words, but because God did all this, by that Power within him, which is his Spirit, therefore these words and actions

actions are attributed to the Holy Ghost; in that sense likewise the Holy Ghost is not really distinguish'd from the Eternal Father, and consequently, is not proceeding from him.

Thirdly, He is taken for a Person really distinct from the Eternal Father; and that he is so, is evidently proved by these Texts, *Grieve not the holy spirit of Eph. 4.30.*
God, whereby ye are sealed unto the day of redemption;
 and by this to the Romans, *The spirit it self maketh intercession for us, with groanings which cannot be uttered;* *Rom. 8.26.*
 and by that of the first to the Corinthians, *The spirit* *1 Cor. 2.10*

spirit searcheth all things, yea the deep things of God. For Grief is certainly a personal Affection, of which a quality is not capable. We can understand what is an interceding Person, but we have no apprehension of interceding and groaning Qualities; and we understand also, that to search is a property belonging to a Person, and not to a Quality.

You will urge, that it is ordinary in the holy Scripture to find the like Expressions, which are proper unto Persons, given unto those things which are no Persons; as when the Apostle saith, *Charity suffereth long,*

long, and is kind; charity 1 Cor. 13.
envieth not, vaunteth not it 4, 5.

self, &c. All which personal Actions are attributed to Charity, which is no Person, but belonging to that Person which is charitable; because that Person, which is so qualified, doth perform those Actions according to, and by the vertue of that Charity, which is in him. In the same manner, personal Actions are attributed to the Holy Ghost, which is no Person, but only the Virtue, Power and Efficacy of God the Father, who is a Person, and doth perform those personal Actions attributed to the Holy Ghost,
 by

by the Virtue, Power and Efficacy in himself, which is the Holy Ghost.

Ans. This giveth no satisfaction; for there are several personal Attributes given in the holy Scriptures expressly to the Holy Ghost, which cannot be ascribed to God the Father; as for Example, to make Intercession, is a personal Action, and this Action is attributed to the Spirit of God, as it appears by these words of St. Paul, *Because he maketh intercession for the Saints, according to the Will of God.* But to make Intercession is an Act, which cannot be attributed to God

God the Father, for it would follow, that the Father should make Intercession to himself, which is absurd, because he that maketh Intercession, is supposed to be distinct from him, to whom he maketh Intercession.

Moreover, To come unto men as being sent unto them, is a personal Action; but the Comforter, or the Holy Ghost did come, being sent, as it is seen by these words of St. John, *When the Comforter is come, whom I will send you from the Father; and if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto* Joh. 15.26 Joh. 16.7.

unto you; ergo, the Holy Ghost cannot be ascribed in this place to God the Father, since God the Father sendeth, but is never sent.

And to speak and hear are personal Actions, and both together attributed to the Holy Ghost, in such a manner as they cannot be attributed to God the Father; as it appears by those words of *Johⁿ*, *When the spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that he shall speak.* Now to speak, and not of himself, cannot be attributed to God the Father,

Joh. 16. 13

ther, since he doth all things
of himself. And to speak
what he heareth, cannot
be also attributed to God
the Father, who can re-
ceive no Instruction from
another. Seeing then the
Holy Ghost speaketh, and
not of himself, and speak-
eth what he heareth, it
followeth evidently that
he is not God the Father,
neither a divine Quality,
which cannot be said pro-
perly to speak and hear,
but that he is a Person di-
stinct from the Father.

Now that the Holy
Ghost as a Person really
distinct from the Father,
is truly and properly God,
appears by these words of
St.

St. Peter, for when Peter said, *Ananias, Why hath Satan filled thy heart to lie to the Holy Ghost?* He repeateth the same Question, in reference to the same Offence, *Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.* He means there the true God, as it appears by these words, *Thou hast not lied unto men, but unto God.* For, when he saith, *Thou hast not lied unto men, but unto God,* it is as if he should say, thou hast not lied unto Creatures, since men are Creatures, but thou hast lied unto him who is no Creature, and consequently

ly unto him who is true God. And if the Holy Ghost could be taken sometimes for a Creature, this Proposition of St. *Peter*, *Tolie to the Holy Ghost, is to lie unto God*, would not always be true; therefore St. *Peter* speaking without distinction, and without a limited sence, 'tis to prove that this word, *Holy Ghost*, is never taken in the holy Scripture, but for the true God.

Moreover, to whom the divine Attributes do belong, as certainly as they belong unto God the Father, he is truly and properly God, because these are divine Attributes, which

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are properties of the Di-
vine Nature, and none can
be indued with, to whom
the Nature of God doth
not belong: But the divine
Attributes, as Omniscience
the Sanctification of Souls
and the like, do belong
certainly unto the Holy
Ghost, as they do unto
God the Father; therefore
it followeth, that the Holy
Ghost is truly and proprie-
ly God, and consequently
that he proceedeth from
the Father and the Son
as it is declared in the Syn-
bole of Nice.

Obj. The Church
England doth neither be-
lieve, nor practice all the

Di- is contained in these words,
 can viz. *Abstain from meats of- Aët. 15. 29*
 nomfered to Idols, and from
 loth blood, and from things
 vine strangled, and from forni-
 ence cation; therefore she is
 ould not the holy Catholick
 ng a Church, since the holy Ca-
 Holtholick Church is that, that
 unt believes and practises the
 efor whole Christian Doctrine,
 Hol as I have made it appear
 ope already.

ent
 from *Answ.* This Command-
 So ment was in the time of
 Syn the Primitive Church, but
 was abolished by the Apo-
 files. Because the *Jews*
 h would not eat things stran-
 er bled, nor Blood, the Apo-
 ll the files enjoined, that the

Gentiles embracing the Christian Religion, ought in Charity to Conform herein to the *Jews*, and not give Offence where the thing was it self indifferent. Wherefore St. Paul

1 Cor. 8. 13 *saith, If meat make my brother to offend, I will eat no flesh, while the World standeth, lest I make my brother to offend. But now this Commandment is past, and abolish'd by the Apostles, and therefore it is not true, that the Church of England doth believe and practise any thing contrary to the holy Scripture.*

For the better understanding of this Truth, we must know, that in these words

words enjoined to the Gentiles embracing the Christian Religion, to wit, *Abstain from pollution of Idols, and from Fornication, and from things strangled and from blood*, there is something bad in it self, and something bad by Accident ; something bad for ever, and something bad for a time only, something belonging to the Moral Law, and something belonging to the Ceremonial. The thing bad in it self for ever, and belonging to the Moral Law, is to abstain from Idolatry, and from Fornication ; and the thing bad by accident, for a time only, and belonging to the

Ceremonial Law, is to abstain from things strangled and from Blood. Now it is certain, that to abstain from Idolatry, and Fornication, is a part of the Moral Law, seeing it is written, *Thou shalt have no other Gods, but me; and thou shalt not commit Adultery.* It is also true, that these things are bad of themselves, and for ever, because they were forbidden in time past, are now unlawful, and shall be for time to come; which appears by these words of St. Paul, to the *Corinthians*, *Neither Fornicators, nor*
 Exod. 20. *Adulterers shall inherit the Kingdom of God.*
 Cor. 6. 9.

'Tis likewise certain, that
 to *Abstain from things*
strangled and from Blood,
 belongs to the Ceremonial
 Law ; it is also without
 doubt, that it was abolish-
 ed, as it is seen in these
 words of St. Paul, *Whatso-*
ever is sold in the Shambles, 1 Cor. 10.

that eat, asking no question
for Conscience sake, for the
Earth is the Lords, and the
fulness thereof ; if any of
them that believe not bid you
to a Feast, and ye be disposed
to go, whatsoever is set be-
fore you, eat, asking no que-
stion for Conscience sake.

And by these to Timothy,
 where it is said, that *Eve-*
ry Creature of God is good, 1 Tim. 4.
and nothing to be refused, if

it be received with thanksgiving; and forbidding to abstain from meats, is a doctrine of Devils. And by these to the Romans,
 Rom. 14. *I know and am persuaded*
 14. *by the Lord Jesus, that there is nothing unclean of it self, but to him that esteemeth any thing to be unclean, to him it is unclean.*

And that ye may not say, that these words of St. Paul were written before those of the Council held
 Aſt. 15. 29 *at Hierusalem, or of the 15th. of the Aſts,* the contrary is to be seen in the eighth Chapter, wherein it appears, that after these things Paul came to Corinth, and continued there

a year and six months, teaching the Word of God amongst the People of that City, to whom he did write two Epistles some years after. From whence it is evident, that this Commandment to abstain from Meats and things strangled and from Blood, is now abolished.

I must confess, that if any Person would keep himself wholsom, and have a mild and benign Temper, he ought to abstain from both; for seeing that Axiome is received amongst Physitians, *ex his constamus ex quibus nutrimur*; and since experience teacheth, that those who feed

upon Blood, are commonly cruel and bloody ; and those that feed upon Meats strangled are neither so healthful, nor live so long as those that abstain from them, it ought to be sufficient to perswade us to abstain from both. However in eating Blood and Meats strangled, there is no sin. And to make it appear, we must know the Ceremonial Law changeth as the shadow of our Body, when the Sun shines upon it differently ; and so may be considered in three different times. First, when God did establish it by *Moses* unto the death of our Lord Jesus Christ,
Who

Who blotted out the hand- Col 2.
writing of Ordinances, that
was against us, and took it
out of the way, nailing it to
his Cross, as it is written
in the 2d. to the Colossians. Secondly, From the
 death of our Lord Jesus
 Christ, unto the destruction
 of the Synagogue, and
 perfect manifestation of
 the Gospel. Thirdly, From
 the manifestation of the
 Gospel, unto the end of
 the World. In the first time
 that Commandment, *To*
abstain from things strangled
and from Blood, ought
 to be kept, and the Trans-
 gressors were cast out of
 the Synagogue, and separated
 from the People of
 Isra-

Israel. In the Second they were bound to keep it, for Conscience sake, and that they might not offend the *Jews*. But in the Third, after the Gospel was manifested, that Commandment was abolished, as I have made it appear already; and therefore when the Church of *England* eat things strangled and Blood, it is not true, that they believe and practise any thing now forbidden in the holy Scripture.

Object. The Church of *England* believes, and puts it in practise, that we ought to baptize young Children, before they can use their
OWN

own Reason, and give account of their Faith; but that Doctrine is not agreeable to the holy Scripture, there being mention made only of the Baptism of adult Persons, I mean of them that can be instructed, and are able of Faith and Repentance, as it appears by these Texts, *Teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Repent and be baptized every one of you, in the Name of Jesus Christ, for remission of sins; if ye believe, ye may be baptized.* Therefore the Church of England is not the holy Catholick Church, since she be-

Mar. 28. 19

A&. 2. 38.

believeth, and practiseth
an Article of Faith, which
is not agreeable to the holy
Scripture.

Ans. First, I grant, that
the Baptism of young Chil-
dren is not *Necessary neces-*
sitate medii, as the Church
of *Rome* believes, teaching
that they cannot possibly
be saved, unless they receive
the Water of Baptism ;
because the Grace of God
doth not always depend
upon Elements, which are
not in our power at every
time. And the Baptism
that saves us, saith St. Pe-
1 Pet. 3. 21 *ter, Is not that that puts a-*
way the filth of the Flesh,
but the Answer of a good Con-
science

science towards God, by the Resurrection of Jesus Christ. Therefore that which shuts the Gates of the Kingdom of Heaven against us, is not a meer and innocent privation of Baptism, but the Contempt and Prophana- tion of it, and a bad Con- science, which will not for- sake sin.

Secondly, I say, That the Baptism of young Chil- dren is necessary, *necessitate præcepti*, that is to say, as much as it is possible to obey the Commandment of Jesus Christ; and though this Precept be not found in the holy Scripture, in distinct and expres words, yet it may be inferred from
thence

thence by clear and necessary Consequences.

My first Proof concerning the Baptism of young Children, is from the Covenant of Grace, wherein God makes appear the eternal Riches of his Mercies and Compassions in so great a measure, that he receives no body in that holy Covenant, without receiving their Children likewise ; as it is seen in these words, which God spake to *Abraham*, saying,

Gen. 17. 7. *I will establish my Covenant between me and thee, and thy Seed after thee in their Generations, for an everlasting Covenant, to be a God unto thee, and to thy Seed after*

after thee. And by those of the *Acts*, wherein St. Peter speaks thus unto the Jews ; *Be baptized every one of you in the Name of Jesus Christ, for the remission of sins, for the promise is unto you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call.* From which words I infer these two Arguments.

First, All that are partakers of the Covenant of Grace, ought to be Partakers of the Seal of that Covenant, and of that Sacrament, which is the Mystical sign of our entring into that Covenant ; now not only the Faithful are Partakers

takers of the Covenant of Grace, but their Children also, as appears by the aforementioned Texts, both of *Genesis* and *Acts*; therefore not only the Faithful, but their Children also ought to be partakers of the Seal of that Covenant, and consequently of Baptism, which is the Mystical Sign of our entring into that Covenant.

Secondly, Unto whom the Promise is made, they ought to be baptized, as it appears by the words of *St. Peter, Acts. 2. 39.* But the Promise is made unto the Children, as well, as unto their Parents; therefore Children ought to be baptized. Which

Which is confirmed by these words of St. *Matthew*,
Go teach all Nations, bapti- Mat. 29-18
zing them in the Name of
the Father, and of the Son,
and of the Holy Ghost; now
 young Children are of the
 number of Nations; there-
 fore unto them belongs
 Baptism; therefore they
 ought to be baptized.

You may further urge,
 Immediately before that
 Text in the *Acts*, *Be bapti-*
zed every one of you, &c.
 it is read, *Repent.* And
 in that of St. *Matthew*, we
 read, *Teach all Nations;*
 and so Repentance and Do-
 ctrine are presupposed be-
 fore Baptism; but young
 Children, who cannot use
 their

their Reason, neither are capable of one, or the other; therefore it follows, they ought not to be baptized.

Ans. We ought to teach them that are able to be taught, and baptize them that are able to be baptized. Repentance and Doctrine are necessary in adult Persons, but not in young Children. Otherwise it should follow, that the new Law, which is a Law of Grace, should be less favourable, than the old, which is a Law of Rigor; and that Jesus Christ were come to lessen the favours of God, and not to increase them;

them ; seeing in the old
 Law, young Children were
 circumcised ; now since
 Baptism is in the place of
 Circumcision, we are to bap-
 tize young Children, since
 they were circumcised ;
 and seeing Circumcision,
 which was a Ceremony, and
 divine Institution, did nei-
 ther require Doctrine, nor
 Repentance in young Chil-
 dren, though it were ne-
 cessary in adult Persons, as
 it appears in *Abraham*, and
 in all others who turned
Jews ; even so Baptism,
 which is a Ceremony, and
 a divine Institution, doth
 neither require Faith, nor
 Repentance in young Chil-
 dren, although it doth in a-
 dult Persons. Which

Mat. 19. 13

Which is confirmed by the words of St. Matthew, where it is said, that *They brought unto Jesus Christ little Children, that he should put his hands on them, and pray, and that the Disciples rebuking them, Jesus said, suffer little Children, and forbid them not to come unto me, for of such is the Kingdom of God.* From whence I argue thus.

To whom do belong the things signified, unto them belong the Signs also ; as the Crown, which is the Sign and Mark of Royalty, belongs to him, to whom the Kingdom belongs ; but unto little Children belongs the Kingdom of God, as it

is

is written in St. Matthew,
 19. 13. Therefore unto
 them belongs Baptism,
 which is the Sign of the en-
 tering into that Kingdom.
 For except a man be born of Joh. 3. 5.
 water and of the Spirit, he
 cannot enter into the King-
 dom of God. Therefore
 young Children born with
 original sin, (as it appears
 in several places of the ho-
 ly Scripture, but especially
 by these words of St. Paul
 to the Romans, By the Of- Rom. 5.
 fence of one, Judgment came
 upon all men to Condemna-
 tion,) are not to be depriv-
 ed of Baptism, lest they
 should not enter into the
 Kingdom of Heaven; which
 is the Reason that St. Cy-
 prian

prian and *Austin* have so often declared the Baptism of little Children to be necessary.

Moreover, if they brought unto Jesus Christ young Children, and he put his hands on them, and prayed for them; why shall they not bring unto him little Children in the Church? Why shall not the Minister pray for them? And why shall he not confer unto them the Ceremony, or the Institution of Baptism, as Jesus Christ gave unto little Children the Ceremony or Institution of Imposition of hands? I ask this Question, whether the Ceremony of Imposition of hands

hands was in vain, or whether they received by it some particular Grace from Christ? Ye will not say, that it was in vain, because then Jesus Christ in whom were hid all the Treasures of Wisdom and Knowledg, would not have used it; if they received by it some special Grace, notwithstanding their want of Repentance and Faith, which they were not then capable of, why shall not young Children now receive the Ceremony of Baptism, and thereby all Graces annexed unto it, though they be not capable of Faith and Repentance? When a Father or

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Mother were baptized, all those of the Household were baptized also, as it appears **Act. 16. 13** in the *Acts*, where it is said, that *Lydia* a seller of Purple of the City of *Thyatira* was baptized, and her Household ; and that the Keeper of the Prison was baptized, he and all his. And in the first Chapter of the first Epistle to the *Corinthians*, **1 Cor. 1. 16** *St. Paul* saith, that he hath baptized the Household of *Stephanus* ; but it is probable, though not convincing, that in so many Families there were Children.

And since our Fathers and their Children were **1 Cor. 10. 2** baptized in the Cloud, and in

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in the Sea, and they being the Figures of our Baptism, as is evident by *St. Paul*; that that which is by them figured, may be accomplished, the Children now ought to be baptized in the Baptism of Jesus Christ.

Object. It is forbidden in several places of the holy Scriptures, to Swear, or to take an Oath. *Ye have heard that it hath been said* Mat. 5. 33, 34. *to them of old time, thou shalt not forswear thy self, but I say unto you, Swear not at all, neither by Heaven, &c. But let your Communication be yea, yea, and nay, nay, for whatsoever is more than these, cometh of evil; and in*

the Epistle of St. *James*,
 Jam 5 12. *Above all things, my Bre-
 thren, swear not, lest ye fall
 into Condemnation.*

But the Church of *Eng-
 land* is not against swearing,
 or taking an Oath ; yea she
 uses, and maintains it law-
 ful ; therefore she believes
 and practises an Article for-
 bidden in the holy Scrip-
 ture ; therefore she is not
 the holy Catholick Church.

Before I give an Answer,
 it is necessary to know, that
 an Oath is an Invocation to
 God, or an Appeal to him,
 as a Witness of the Truth
 of what we say ; so that
 in case that that we swear
 be not true, we, if not ex-
 pressly, at least virtually
 invoke

invoke God as a Judge and Avenger.

There are two sorts of Oaths, one Assertory, and the other Promissory; an assertory Oath is, when we promise by Oath something that is Future; and if our promise be made directly and immediately to God, 'tis called a Vow; if to men, an Oath. That being supposed;

I Answer, That an Oath is not only lawful, but also is sometimes necessary, as when mens Estates are concern'd, and no Evidence can be had to decide and clear the matter, but what is assured by Oath. Then it is necessary to make an

end of, and decide the Controversie ; as it appears by these words of St. Paul,
 Heb. 6. 16. *An Oath for Confirmation, is to them an end of Strife.*

And its lawfulness appears by several Texts of the holy Scripture, wherein God, who is truth it self, and cannot lie, and consequently might be believed of men upon his bare word, and without necessity of making an Oath; yet to confirm his promises, is willing to take it. For when God made the Promise to *Abraham*, because he could not swear by a greater, he swore by himself. And verse 17. *God willing more abundantly to shew*

shew unto the heirs of promise the immutability of his Counsel, confirmed it by an Oath. Therefore if God himself swears and takes an Oath, why shall it not be lawful to men to take an Oath in dubious matters, and of great Concern, and when no Evidence can be had to decide and clear them ?

Was not *Mephibosheth* spared because of the Lord's Oath, that was between them, between *David* and *Jonathan* the Son of *Saul* ? 2 Sam. 21. 7.

Did not the Law of *Moses* in many cases require them ? Doth not *St. Paul* use them oftentimes ? as when he saith, *God is my witness.* I Rom. 1. 9. call¹⁰ J. 2. 5.

call God for a Record upon my Soul. Before God I lie not. Which Oaths, St. Paul, who was to teach the Precepts of Christ to others, should not have used, if they had been unlawful, and forbidden in the holy Scriptures.

And Christ himself, as ye may read, *Mat. 26. 63, 64.* did not refuse it, when the High-Priest asked him to answer upon his Oath, whether he was the Son of God. *I adjure thee, saith the High-Priest, by the living God that thou tell us, whether thou be the Christ, the Son of God, and Jesus said unto him, thou hast said.*

There-

Therefore seeing Jesus Christ himself doth answer, when he is adjured upon Oath, & *St. Paul* oftentimes called God to witness, for the Confirmation of what he saith :seeing *David* and several others have used it in the Old Testament, and God himself, who cannot give us a bad Example, used it for the Confirmation of his Promises, it is a clear and evident sign, that it is lawful, and that we are to explain these words of *St. Matthew*, *I say unto you, swear not at all*; as also these others of *St. James*, *above all things, my Brethren, swear not*; they ought to be interpreted not

generally, but in a limited
 sense, as only forbidding
 swearing in common Con-
 versation, and in our ordi-
 nary Commerce and Af-
 fairs, as it appears by the
 words immediately follow-
 ing, *viz. Let your Commu-
 nication be yea, yea, and
 nay, nay, for whatsoever is
 more than these, cometh of
 evil.*

From whence it follows,
 though Swearing or Oaths
 ought to be avoided in our
 Conversations, because they
 are then so many sins, yet
 there is a time, and there
 are occasions, as when the
 matter is doubtful, and of
 concern, and no Evidence
 can be had to clear and de-
 cide

cide it, when they are not only lawful, but also very necessary. And therefore when at certain times, and upon certain occasions the Church of *England* commands to swear or take an Oath, and believes it lawful, she doth neither believe, nor practise any thing forbidden in the holy Scripture.

Object. It is written in the 20th. Chapter of *Exod.*

Remember to keep holy the Sabbath day, six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy Son, *Exod. 20. 8, 9, 10.*

Son, nor thy Daughter, thy man-Servant, nor thy maid-Servant, nor thy Cattel, nor thy Stranger that is within thy Gates, for in six days the Lord made Heaven, and Earth, the Sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.

The Church of England doth not keep this divine Commandment, but observes the first day of the week, instead of the seventh; therefore she is not the holy Catholick Church.

Before I give an Answer to this Objection, I will give leave to my Adversary

ry to say all that he can, to establish his Opinion.

When I read, saith he, these words in the 20th. Chapter of *Exodus*, or when I see them written in great Letters in our Churches, or hear them pronounced aloud at the Communion Table, the first day of the week, which we call Sunday, I think that the words of *Isaiah*, *Hear ye indeed, but understand not, and see ye indeed, but perceive not*, may be well here adapted. And may not this be justly attributed unto us, since the *Jews* excepted with a small number of Christians scattered in the *North*; we neither practise

Isa. 6. 9.
and Mat.
13. 14.

practise what we read, nor what we hear. And that this may appear clearly, it is necessary to consider without any prejudice, that the aforesaid words contain a day determined by God, which we are bound to keep holy, and whereon we ought to rest. But it is the seventh day which God kept holy, and whereon he rested, therefore it is that and no other, which we ought to keep holy, and whereon we are bound to rest. That it is the day upon which God rested, which we are bound to keep holy, appears evidently by these words: *In it thou shalt not do any work;*
 For

For what mean these words, but thou shalt not do any work in the day, whereon God rested? This is the most natural Explication that a man can give to them. But God foreseeing he should be forgot by his Creatures, gives us warning, saying, *Remember to keep holy the Sabbath day.* And that that day is the seventh, which we call Saturday, appears again evidently, First, by these words, *But the seventh day is the Sabbath of the Lord thy God.* Secondly, by the next, *In six days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the*
se-

seventh day. Thirdly, because we read in *Genesis*,
 Gen. 2. 23. *God rested on the seventh day from all his works, which he had made, and God blessed the seventh day and sanctified it.* Therefore it is that day which is to be kept holy ; for it is an Axiome received in Divinity, *viz.* that men neither can, nor ought to change, what was established and determined by God ; as for Example, Water in Baptism, and Bread and Wine in the Lord's Supper, cannot be changed by men, because they have been established and determined by Jesus Christ, who is received as God among Christians. Is
 it

it not written, Cursed is he that addeth any thing to the Law, or diminisheth from it? doth not *St. Paul* forbid, not to think of men 1 Cor. 4. 6. above that which is written? and doth not Christ himself say in *St. Matthew*, In vain they do worship me teaching for Doctrines the Commandments of men? That the seventh day is our Saturday, is again manifested, First, because since *Moses*, the *Jews* who did always, and do still keep the seventh day, do keep our Saturday for their Sabbath. Secondly, Because as Sabbath among the *Hebrews* is the seventh day, *Sabbato* among the *Italians*,
Sab-

Sabbado among the *Spaniards*; *Samedy* among the *French*, so is Saturday among the *English* men. Thirdly, Because the Evangelists saying in our Translation, that Jesus Christ was risen the first day of the week, which, according to the Language of the Scriptures, is the next day after the Sabbath; it follows evidently, our Saturday preceding the first day of the week, and the Sabbath being the seventh day, that the seventh day is our Sabbath. But it is in vain to bring such Proofs unto them, who acknowledged to have changed the Saturday or seventh, to the

the first day of the week. Therefore since our Saturday is the seventh day of the week, and God rested on it, blessed, sanctified it, and commanded us to keep it holy, is it not just, in Obedience to God, to keep it so?

Some will answer, saith my Adversary, that that change was made, First, That we might have no Communication with the ~~Jews~~; Secondly, Because Jesus Christ arose upon the first day of the week; Thirdly, Because we read, that the Apostles met on that day.

To

To the first Objection my Adversary replyeth, that we ought to have Communication with the *Jews* in all things which are good : Otherwise the *Jews* believing in one God, we should not believe so ; and they believing in the Old Testament, it should not be the Object of our Faith.

To the Second he saith, that a Question may be made, whether he rose on the first day of the week ; none of the Evangelists in the Original saying in express words, the first day of the week, but *eis mian* Σαββατῶν · ἡ δὲ μία τῆς Σαββατῶν
But though this be true, is it

Mat. 28. 1.

Luk. 27.

Joh. 2. 1.

a sufficient Reason to change the day which God himself hath prescribed unto us, blessed, sanctified and commanded? We may remember the day of his Resurrection, and keep it holy; but we ought not, because he rose upon the first day of the week, to abolish the true Sabbath, to transpose it to another day, without an express Commandment, either of Christ or of his Apostles. And if that Reason were good, might we not say, because he dyed on such a day, we ought also to transfer the Sabbath unto it?

And

And to the third Objection, it is true, saith he, we read in our Translation, that the Apostles met on the first day of the week, but, mark ye, that it was

1 Cor 16.1 *Concerning the Collection for the Saints*, as ye may read in the 16th. Chapter of the first to the *Corinthians*, And though it were also to *Preach and break Bread*, as

Act. 20. 7. it appears in the *Acts* ; yet, saith he, if this Reason were sufficient for the changing of the Sabbath into the first day of the week, this should be sufficient also for the continuing of it in the seventh ; since we read that the Apostles met oftentimes together on the Sabbath to pray,

pray, preach, and baptize. Akt. 16.
 And Christ himself and his 13, 14, 15.
 Apostles were strict Sabbath-keepers, they even after his death. And Christ seems to favour this Opinion, when in the 24th. Chapter of *St. Matthew*, Mat. 24. 20
 speaking not only concerning the Destruction of *Hierusalem*, but also concerning the last day of Judgment, he saith, *Pray ye, that your flight be not in the Winter, neither on the Sabbath day.* undt in Sabbath.
 From which words this Argument is deduced : In Christ's time the Sabbath was on the seventh day, therefore when he commanded us to pray, that
 at

at the day of Judgment, our flight should not be on the Sabbath day, he commanded us to pray that it should not come on the seventh day; and since this Commandment of Christ is still the same at that time, in reference to the last day of Judgment, the same day ought to continue still, otherwise his Commandments and Threatnings are vain.

And it signifieth nothing to say, that in the words of the fourth Commandment there is something moral, as the Sanctification of days without any determination, which cannot be abolished; and something

thing Ceremonial, as the determination of a day, which may be changed. For if the determination of the seventh day be merely Ceremonial, and consequently may be changed, likewise the Determination of the first day of the week is merely Ceremonial, and therefore may be changed also. Wherefore the Reason why this is kept rather than another, is meer Policy, and to avoid Confusion, which we could not prevent, if there were not a day determined. But if that Reason be valid, is it not better to take the day assigned by God, whereon he rested,

H which

which he sanctified and blessed above all others? upon which he declares, he will bless them that keep it holy, as he will curse and punish the Transgressors of it; which was kept by Jesus Christ and his Apostles, which God commanded us in express words, and which Christ doth now command; for, as I have made it appear, this Ordinance, *Pray ye, that your flight be not in the winter, neither on the Sabbath*, stands at this very day. Is it not better, I say, to take that day, than that ~~whereof~~ ^{whereof} we find no Commandment in the holy Scripture?

Again,

Again, It signifieth nothing to say, it is written in the 2d. Chapter to the *Colossians*, *Let no man judge you in meat or in drink, or in respect of an holy day, or of the new Moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ;* for in this place, the word, *Sabbaths*, instead of shewing that the seventh day could be changed into the first of the week, serves only to make it appear, we ought to have no determined day. Therefore since it is certain, and granted by all men, that though we are to sanctifie all the days of our life, that is to

H 2 say,

Col. 2.16,
17.

say, to live holily ; yet we ought particularly, to set aside one day of the week, whereon we ought to rest, and keep holy to God Almighty : These words then of *St. Paul* to the *Colossians*, are not to be understood concerning the Sabbath assigned in the 20th. Chapter of *Exodus*, but concerning other Sabbaths, which besides this, the *Jews* did keep.

It is then evident, if we lay down all prejudices, that the said Objections are not strong enough to contradict what is before asserted, *viz.* that men neither can, nor ought to change what is established and deter-

ter.

terminated by God, as it is the consent of all Divines, and holy Scriptures; and notwithstanding all that I have just now alledged, the Church of *England* changing the seventh, unto the first day of the week, to keep it holy, it is manifest, she breaks the fourth Commandment of the Decalogue, and consequently, is not the holy Catholick Church.

Answ. All the words contained in the fourth Commandment do not bind equally, some containing a Commandment, as *Remember to keep holy the Sabbath day*; and some in-

H 3 cluding

1 Cor. 10.
25.

cluding a Permission, as,
*Six days shalt thou labour
 and do all thy work;* as like-
 wise these of St. Paul to
 the *Corinthians, Whatso-*
ever is sold in the shambles,
that eat, asking no Question
for Conscience sake. In these
 sorts of Expressions God
 doth not command, but
 gives only permission and
 leave to eat of whatsoever
 is sold in the Shambles : As
 well as to eat of the Fruit of
 the Trees of the Garden,
 excepting the Tree of Life,
 which was forbidden our
 first Parents. It is then
 clear, that these words, *Six*
days shalt thou labour, and
do all thy work, include but
 a Permission ; for I think
 no

no body will say, that it is not lawful to a man on any other day of the week, to abstain from gross and slavish works, to the end he might meditate God's Works and Perfections, and apply himself unto Exercises of Charity and Piety.

Second Answer, All that are contained in the Decalogue, are not, *ex Jure naturali*, nor belong to the *Moral Law*, and consequently, are not Immutable; for the Preface, *Hear Israel, I am the Lord thy God, who brought thee out of the Land of Ægypt, out of the House of bondage*, sheweth evidently, that God speaks unto *Israel* ac-

1 Cor. 10.
25.

cluding a Permission, as, *Six days shalt thou labour and do all thy work*; as likewise these of St. Paul to the Corinthians, *Whatsoever is sold in the shambles, that eat, asking no Question for Conscience sake*. In these sorts of Expressions God doth not command, but gives only permission and leave to eat of whatsoever is sold in the Shambles : As well as to eat of the Fruit of the Trees of the Garden, excepting the Tree of Life, which was forbidden our first Parents. It is then clear, that these words, *Six days shalt thou labour, and do all thy work*, include but a Permission ; for I think
no

no body will say, that it is not lawful to a man on any other day of the week, to abstain from gross and slavish works, to the end he might meditate God's Works and Perfections, and apply himself unto Exercises of Charity and Piety.

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cording to the Flesh, as
 they were a Type of *Israel*
 according to the Spirit ;
 and puts them in mind of
 his renowned favours to-
 wards them, in delivering
 them out of the bondage
 of *Ægypt*, as a Type of
 our spiritual Redemption,
 and slavery under the De-
 vil, Sin, and Death. Now
 if either we consider the
 Type, or the thing signifi-
 ed thereby, neither of them
 are *ex jure naturali*, or be-
 long to the Moral Law,
 (which is the same, and
 Immutable at all times, and
 among all Nations) but are
 grounded upon the good
 pleasure of God, who, by
 his special goodness to-
 wards

wards that People, was pleased so to deal with them.

Third Answer, These words of the fourth Commandment, *In it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy man-Servant, nor thy maid-Servant, nor thy Cattel, nor the Stranger which is within thy Gates,* could not have relation to *Adam* and *Eve*, when they were first created; because in that state they saw no strangers in their Family. These words were especially related to the ancient *Israelites*, who had lived in *Ægypt* like strangers, to the end they might learn,

when they should possess the Land of Promise, to deal with all the World, otherwise than the *Ægyptians* had dealt with them. And therefore the aforementioned words cannot be understood, *ex Jure naturali*, as belonging to the Moral Law, it being alike and the same among all Nations.

Fourth Answer, The next words, *For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day*, do not infer in themselves an indispensable necessity; for nobody doubts, but that God could create this great
World

World with all its perfe-
ctions in a less time, yea,
in a moment, if he had
pleased; and consequent-
ly, that he could appoint
another day than the se-
venth to be kept holy, as
for Example, the third, if
on that day he had finish-
ed the Creation of the
World. But being finish'd
in six days, the Question
is, whether the seventh be
of an indispensable necessi-
ty. Wherefore,

I Answer, Fifthly, That
the day assigned by God
for his Worship, was Sym-
bolical, Mystical, and Ce-
remonial, and consequent-
ly, ought to be abolished,
and so was not of an indis-
pensable

pensable Necessity, and therefore did not belong to the Moral Law. That the institution of the Sabbath day was such, may be seen clearly, because *Adam* the first of all men, was able by the strength of his natural Reason, in the state of Innocency, to comprehend what belonged to the Natural and Moral Law; but by the strength of his Reason, he could never understand why the seventh day ought to be kept holy, rather than another. Therefore the Reason of it was the good Will of God, which *Adam* could never understand of himself, wanting a special Revelation

tion, or positive Commandment, wherein the Reason of it might be manifested unto him.

And it signifies nothing, to say, that it is written, we are bound to keep holy the seventh day *for ever*, because by the word, *for ever*, is meant only a long space of time assigned by God, as it appears in these Texts, *Exod. 21. 6. Exod. 32. 13. Levit. 24. 8, 9. Numb. 18. 19. Numb. 25. 13.* Wherein though the word, *for ever*, be used; yet we say it belongs to the Ceremonial Law, and consequently, ought to be abolished under the Gospel, where the body of these

Col. 2. 17.

these things, whereof they were but a shadow, is made manifest.

- And that the Institution of the seventh day, *redu- plicativè ut sic*, could be abolished, appears by the words of the Prophet Eze-
 Ez: k. 20. *kiel. I gave them my Sab-*
 12. *baths to be a sign between me*
and them, that they might
know, that I am the Lord
that sanctifie them. And
by the other words of St.
 Col. 2. 16, *Paul to the Colossians, Let*
 17. *no man judge you in meat,*
or in drink, or in respect of
an holy day, or of the new
Moon, or of the Sabbath
days, which are a shadow of
things to come, but the body
is of Christ. Now, seeing
 the

the Plural Number contains all Singulars; Sabbaths being taken in the Plural Number, it followeth, that that contained in the Decalogue, and which is here in Dispute, is also included therein : Otherwise St. Paul would not have failed to make an exception.

The Sabbath, saith Christ, was made for man, and not man for the Sabbath, therefore the Son of man is Lord also of the Sabbath. Now he that is the Lord of any thing, can dispose of it as it seems good unto him, therefore the Son of man being Lord also of the Sabbath, he may dispose of it
as

Mark 2.

27, 28.

as he pleaseth, and therefore might abolish it; and consequently, it doth not belong to the Natural or Moral Law, which cannot be changed, even by God himself.

And it signifies nothing, to say, that Jesus Christ himself, and his Apostles, have kept and sanctified the seventh day; for they did keep it as they did some other Commandments of the Ceremonial Law, which were all abolished in their convenient time; to the end that they might not offend the *Jews*, among whom they were born, and to whom especially they were to preach the holy Gospel;

Gospel ; but might convert them to Christian Religion, and call them that were predestinated, *and might by all means save some* ; and 1 Cor. 9. so propagate the more the 22. Kingdom of God, *Which doth not consist in meat and drink, or in distinction of sabbaths, but in righteousness, and peace, and joy in the Holy Ghost.*

From whence it follows, that the Sanctification of the seventh day, *reduplicativè ut sic*, did not belong to the Moral Law, and consequently, might be abolished. I say, the Sanctification of the seventh day, *ut sic*, for in reference of that which is Moral, I mean,

mean, the true Piety and Worship due unto God, it could not be abolished, and no man in the World in whatsoever dignity, yea, nor God himself, can dispense with.

Now the Worship due unto God may be considered in two respects, inwardly, or outwardly. Considered in the first sence, it respects our Confidence in God, our Obedience to his Commandments, our Invocation, Praises, and Thanksgivings. Considered in the latter, it respects places, where are publick Meetings, wherein the Word of God is preached, and his Sacraments are administered.

stred. In reference to the outward Worship due unto God, it is necessary (to avoid Confusion from whence proceed great evils) to establish some Order, and to appoint certain days and hours to meet together, that we might praise and worship our Lord, call upon his holy Name, and give thanks for all his unmeasurable mercies.

Now the Church, to which Christ gave his Authority and Power, and whose Ordinances he will have us to keep, as it appears by these words, *If he neglect to hear the Church,* Mat. 18. 17 *let him be unto thee as an heathen*

heathen man, and a Publican, had good and sufficient Reasons to change the seventh into the first day of the week. First, Because being Typical and Mystical, and not belonging to the Moral Law, as I have made it appear, it might be abolished, as all the other Precepts of the Ceremonial Law were: For

Col. 2. 14. Christ blotting out the handwriting of Ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross.

Secondly, The Sanctification of the seventh day being ordained unto us, to the end we might remember

ber the day and benefit of our Creation, as it appears by the words of the 11th. verse, *For in six days the Lord made Heaven and Earth, &c.* The Church which we ought to obey in all things, not contrary to the holy Scripture, finding, that the day of our Redemption was very considerable, yea, much more excellent than that of our Creation, as it appears by the words of Jesus Christ, concerning Judas, *Good* Mark 14. *were it for that man, if he* 21. *had never been born.*

And finding that in the first day of the week, *Jesus Christ, who is the true* Joh. 1. *light which lighteth every*
man

A&T. 2.

man that cometh into the World, came out of the darkness of the Sepulchre, on which day our Redemption appeared more especially and evidently ; and that on the first day of the week, there appeared unto the Apostles cloven Tongues, like as of fire, and sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other Tongues ; and that on this day likewise Christ revealed to St. *John*, the excellent and admirable Mysteries described in his Revelations ; and that the Apostles did chuse that day for their publick exercises of Piety,

Piety, and Charity, for the administration of Sacraments, and manifestation of the Gospel, as it appears in the *Acts*, and in Act. 20. the first to the *Corinthians*; 1 Cor. 16. I say all this being true, the Church thought they might and ought to imitate the Apostles, and instead of the seventh, ordain the first day of the week to be kept holy.

Object. It is written in the first Epistle of St. Paul to the *Corinthians*, *Not to* 1 Cor. 4. 6. *think of men above that which is written;* and in the 15th. Chapter of St. Matthew, *In vain they do* Mat. 15. 9. *worship me, teaching for Do-*
ctrines

drines the Commandments of men. But the Church of *England* thinks of men above that which is written, and teaches for Doctrines the Commandments of men, as it appears in the Common-prayer Books, which are appointed to be read in all their Churches, wherein they enjoyn *The sign of the Cross*, and *God-Fathers* and *God-mothers* in Baptism; it appears also in the *Surplice*, *Musick*, and *Organs*, practised especially in Cathedral Churches. Therefore she is not the holy Catholick Church, because to be so, she ought to believe and practise the whole Christian Faith, with-

without adding to, or diminishing from it.

Ansiv. The words of St. *Paul* and *Matthew* are to be understood of the Doctrine or points of Faith, that is to say, it is not lawful to any man, in whatever Dignity or Power he is, to establish any Article of Faith, besides what is established in the holy Scripture. Therefore St. *Paul* foreseeing, that men would attribute to themselves a Priviledge belonging to God only, I mean, that they should establish Articles of Faith, not found in the holy Scripture, (as oftentimes the Church of

I *Rome*

Rome doth) curseth them,
and will have them to be
Anathema.

Secondly, I say, when
the Church of *England*
commands and uses Com-
mon-Prayers, she doth not
think of men above that
which is written, nor tea-
ches for Doctrines the
Commandments of men,
because in several places of
the holy Scripture, we have
a Command to pray, yea,
to pray by a form; *For*
when you pray, saith Christ
himself, *pray after this man-*
ner, Our Father which art
in Heaven, &c. and see-
ing that Jesus Christ not
only commands his Dis-
ciples to pray, but also to
pray

Mat. 6. 9.

them, pray after a Form, which
 to be Example they ought to
 when follow in all other Pray-
 gland ers, 'tis a sign that Com-
 Com- mon-Prayers, which are
 h not made according to that
 that form which by our Savi-
 or tea- our is set as a Pattern, I
 the mean, which conduce to
 men, the Glory of God, and
 ces of Salvation of Souls, and
 e have wherein nothing is found
 , yea, contrary to the holy Scrip-
 ; For ture, are not only lawful,
 Christ but ought to be used in
 s man- Churches, and preferred
 ich art before *extempore* Prayers. I
 and see say, that they ought to be
 st not preferred before *extempore*
 s Dis- Prayers; First, Because in
 also to this sort of Prayers, we
 pray may let slip (as it happens

too often) a bad Doctrine, or some points contrary to Faith; and either by inconsideration or ignorance we may ask that which is contrary to the Will of God, and hurtful to our Salvation; and what good effect can a man hope from such Prayers, wherein are found so many Imperfections? But none of these faults are found in Common-Prayers; we are certain, they are Orthodox, and that therein we ask nothing hurtful unto us, nor contrary to the Will of God, they being composed by them who represent the Church, I mean, by a considerable number of

of learned and godly men, who before they commanded them to be used in publick, did seriously consider, whether they were wholly conformable to the Word of God.

Secondly, Because in the Prayer made *extempore*, as Dr. Beveridge did very Dr. Beveridge. well observe in his admirable Sermon of the Excellency of the Common-Prayer, *We must first listen to what the Minister will say next, then we are to consider, whether what he saith be agreeable to sound Doctrine, and whether it be proper and lawful for me to joyn with him in the Petitions he puts up to God Almighty.*

mighty. And if we think it is so, then we are to do it ; but before we can well do that, he is got to another thing ; by which means it is very difficult, if not morally impossible, to joyn with him in every thing so regularly as we ought to do. But by a set form of Prayer, all this trouble is prevented for having the Form continually in our mind, being thorowly acquainted with it, fully approving of every thing in it, we have nothing else to do, whilst the words are sounding in our ears, but to move our hearts and our affections suitably to them, to raise up our desires of those good things, which are pray-
ed

ed for, to fix our minds wholly upon God, whilst we are praising of him, and so to employ, quicken, and lift up our whole Souls in performing our Devotions to him.

Thirdly, I confess that there are unlawful Ceremonies. They being either grossly Idolatrous, or else directly conducing to Idolatry, as some are found in the Church of Rome; as to bow before Images, pray and offer Incense unto them. But I must also confess, that there are some lawful, they either conducing to have more respect towards God Almighty, or serving to incite our cold

I 4 hearts,

hearts, and inflame them with the love of God, and heavenly things.

The Ceremonies which are practised in the Church of *England* are lawful, because they are good, and have no other end than the edification of Souls, and to cause in us more and more respect and love towards holy and Celestial things; and are not contrary to the holy Scripture.

That there be lawful Ceremonies, it can't be denied, unless we will condemn the holy Scripture, and the Practice of the Apostles, and of Jesus Christ, who ordained and kept them. Which is manifested

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be de-
all con-
apture,
the A-
Christ,
kept
manife
sted

sted by these words, *Now* ^{1 Cor. 11. 2}
*I praise you brethren, that ye
remember me in all things,
and keep the Ordinances,
as I delivered them to you ;
and verse 34. The rest will
I set in order when I come.
When ye come together, saith* ^{1 Cor. 14}
the same Apostle, speak- ^{26.}
*ing concerning meeting in
Churches, Let all things
be done to edifying. And
verse 40. Let all things be
done decently, and in order.
And what means all this,
but that there were Cere-
monies used among the
first Christians in the Apo-
stles time, proposed by
them, whereof no particu-
lar mention is made in the
holy Scripture?*

And to make it plain,
and remove all doubt, mark
the following Ceremonies.

Is not the Ceremony of
the holy Kiss ordained by
St. Paul, when he saith,
*Salute one another with an
holy kiss?* Is not the Cere-
mony of putting off the
Hat, commanded to every
man when he prayeth un-
to God? *When a man pray-
eth, saith Paul, he ought
not to cover his head.* Was
not the Ceremony of the
Imposition of hands on
young Children used by
Christ himself? As in these
words, *They brought unto
him little Children, that he
should put his hands on them,
and pray, and the Disciples*
re-

1 Cor.

Mat. 19. 13

Mar. 10. 14

rebuked them; but Jesus said, Suffer little Children, and forbid them not to come unto me, for such is the Kingdom of Heaven, and he laid his hands on them.

Was not the Ceremony of washing the feet used by Jesus Christ? He poured Joh. 13. 5. water into a Bason, and be- & v. 14, 15. gan to wash the Disciples feet, and to wipe them with the Towel, wherewith he was girded; and saith, if then your Lord and Master have washed your feet, ye also ought to wash one anothers feet, for I have given you an example, that ye should do as I have done to you.

Jam. 5. 14.

Is not the Ceremony of anointing them that are sick, ordained by St. James? When he saith, *Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oyl, in the name of the Lord.*

I will not here mention several other Ceremonies used among the first Christians, as to mingle Water with Wine, to signifie that the blood of Christ had a cleansing virtue in it, which Mystery was represented by the Water which flowed with the Blood, from our Saviours side. As to give Milk with Honey to drink unto baptized Persons,

sons, to signifie that they were like new born babes, who ought to desire the sweet and sincere Milk of the Word. And as to stand up in all their Devotions from *Easter* to *Whitsuntide*, to signifie that Christ was risen from the dead; because (though the Instances here mentioned may be sufficient to perswade us to follow their Example in the use of Ceremonies,) those that I have brought out of the holy Scripture ought wholly to convince us.

It is then certain, that there are lawful Ceremonies, which have no other end, than the Glory of God,
the

the Salvation of our Souls, and are not contrary to the Word of God. And that the Ceremonies commanded and practised in the Church of *England* are such, I will make it appear. But, First, We must be certain, though the Church have no Power to establish points of Faith, belonging to God only, as it is the consent of all Divines; yet she hath power to set up Ceremonies, which are necessary, either to the decent administration, or reception of Sacraments; or to make us remember the holiness and purity, which we ought to have, when we are gathered together

gether to sing Psalms unto God, to call upon his holy Name, to beg his Mercies, and give him thanks for all his Favours, or to inflame our hearts, and lift up our minds towards heavenly things. I say, that the Church hath now this Power, since there is but one Catholick Church, and that the same now as was in the Apostles time, and since in the Apostles time, there were Ceremonies, as I have made it appear already, and may clearly be inferred from these words of St. Paul, *let all things be done decently and in order.* For what is it meant thereby, but that the Word of
 God

God should be preached, his praises sung, his holy Name worshipped and called upon, thanksgivings returned unto him, and his Sacraments administred and received with the Ceremonies established by the Church? Which is evidently inferred from these words, *Decently, and in order.* Therefore since there were Ceremonies in the Church then, it is lawful now to have them; but had there been none in the Apostles time, it doth not follow, that they are forbidden at this. God left Authority enough to his Church to set any, provided, as I have said before, they

they conduce to his Glory,
the Edification of Souls,
and are not contrary to
the holy Scripture. But
the Ceremonies used in the
Church of *England* are
such; therefore they are
lawful. To shew it in par-
ticular.

Doth not the Ceremo-
ny of the sign of the Cross,
used immediately after In-
fants Baptism, conduce to
the Edification of our
Souls? Being to put us in
mind, that we are not to
be ashamed, to confess the
Faith of Christ crucified,
but manfully to fight un-
der his Banner, against sin,
the World, and the Devil;
and to continue Christ's
faithful

faithful Souldiers and Servants unto our lives end. And doth not this conduce to the Glory of God? Seeing we take from thence an occasion to praise and give him thanks for his great love manifested unto us, in sending his only Son into the World, to die upon the Croſs, for the redemption of Mankind. And can an y body make appear that this is contrary to the Word of God? No, certainly, he which endeavours it, will undoubtedly fail in his undertaking.

Is the Custom of God-Fathers and God-Mothers in Baptiſm contrary to the Word of God? In what
Chap.

Chapter or Verse is that to be found ? I have read the Scripture over, and I do not remember to have read that it is forbidden. But on the contrary, I find this Custom very good, yea, very necessary; because our spiritual Generation, which is by Baptism, is in some manner like unto our carnal; wherefore it is said, *1 Pet. 2. Laying aside all malice and all guile, as new born babes desire the sincere Milk of the Word.* And as in carnal Generation, a Child newly born wants a Nurse, and a Master to breed him up, so in the spiritual Generation of Baptism, some body is required,

quired, who taking the place of a Nurse and Master, brings up the Child, and instructs him in the Faith of Christian Religion; wherefore because the Ministers cannot do it, being imployed towards the common care of the Souls committed to their Charge, and the Childs Parents may die, before he be grown to Age, and understand what belongs to the Christian Faith, the Church requires God-Fathers, and God-Mothers, that they might receive in their Charge, the Child baptized, and promise to see him brought up to, and understand (as much as is in

in their Power) the Christian Religion.

Is the Custom and Ceremony of standing up in reading Hymns, Psalms, the Gospel, and the Creed; and of kneeling down in making our Prayers unto God, forbidden in the holy Scripture? On the contrary, have we not an Example of Jesus Christ, who prayed upon his knees, saying, *Father, if thou be willing, remove this Cup from me, nevertheless, not my will, but thine be done.*

And when we are standing up in the reading of Psalms and Hymns, it is to shew, that we ought to lift up our mind towards Hea-

Heaven ; and by our standing at the Creed and Gospel, we give to understand, that we are ready to defend them to the utmost of our Power, against all opposition whatsoever. And doth not this conduce to the Edification of our Souls, and to the Glory of God ?

Is the Custom of wearing the Surplice, of singing, and playing upon Organs, forbidden in any Chapter of the holy Scripture ? If they were, pray inform me where it is. What evil consequence follows therefrom ? Instead of this, doth it not serve to distinguish Lay-man from Clerk,

and- Clerk, and to cause a greater respect to be given to the things belonging to the Worship of God, and to put him that wears it in mind, that when he cometh to Church to administer divine Service, he ought to be pure in his heart, which is signified unto him by the whiteness of his Surplice, which is the Symbole of Purity. And doth not Musick and Organs, used especially in Cathedral Churches, serve to raise up our minds; to inflame our hearts with the love of God; to lift them up towards Heaven; and to cause them to desire to be for ever in that holy and blef-

Isa. 6. 3.

Psal. 81.

bleſſed Company, wherein
with an Harmony, that in-
initely ſurpaſſes our Mu-
ſick here upon Earth, they ſo
ſing *Holy, holy, holy is the*
Lord of Hoſts, the whole
Earth is full of his Glory.

And is it not conformable
to ſeveral Texts of the holy
Scripture, wherein it is ſaid,

*Sing aloud unto God
our ſtrength, make a joyfull
noiſe unto the God of Jacob.*
*Take a Pſalm, and bring hi-
ther the Timbrel, the plea-
ſant Harp with the Pſaltery,
blow up the Trumpet.*

Therefore it is clear and
certain, that the Ceremo-
nies of the Church of Eng-
land are lawful, they be-
ing not contrary to the ho-
ly

therein Scripture, but condu-
 ct in- to the Glory of God,
 Mu- and Edification of our
 they Souls. Now because these
 the words, *Not to think of men*
 whole above that which is written,
 glory. and these, *In vain they do*
 able worship me, teaching for Do-
 holy Erines the Commandments
 it is of men, are not to be un-
 God derstood concerning Cere-
 pyful monies, but concerning
 cob. points of Faith; and find-
 g hi- ing several Ceremonies used
 plea- among the first Christians,
 tery, even in Christs, and his
 Apostles time, whereof
 and some were specified (as I
 mo- have made it appear alrea-
 ng- dy) and some not specifi-
 be- ed, whereof no particular
 ho- mention is made in the ho-
 ly K ly

By Scripture, as it may be inferred from these words of St. Paul, *Let all things be done decently, and in order*; it follows, that the Church of *England* is the holy Catholick Church, since she believes and practises nothing but what is agreeable to the Christian Doctrine.

It is then without good Reason, that a great many separate themselves from that Church, it being the holy Catholick. For those, who, knowing her to be such, separate themselves from her, are *Schismatics*, and out of hope of *Salvation*.

First,

First, I say, that they are *Schismaticks*, because they have not sufficient Reason to warrant their Separation. For, as saith *Irenæus*, *Schismata operantur qui sunt immanes, non habentes Dei dilectionem, suamque utilitatem potius considerantes, quam unitatem Ecclesie, & propter Modicas, & quaslibet causas magnum & gloriosum corpus Christi dividunt, & quantum in ipsis est interficiunt, pacem loquentes & bellum operantes, verè liquantes calicem, & Camelum transglutientes.* Those are *Schismaticks*, who are cruel, having not the love of God before their eyes, but

Irenæus,
lib. 4. c. 62.

rather embracing their own Interest, than the Unity of the Church, and for small and light causes divide the great and glorious Body of Christ, and murder it as much as is in their power; speaking Peace, and making War, straining at a Gnat, and swallowing a Camel. Ceremonies are no points of Faith, therefore he that separates himself because of Ceremonies, separates himself for small and light Causes, and therefore he is a Schismatick; and if he only be Schismatick, who separates himself from the Church for small and light Causes, as saith *Irenæus*, and is granted by Divines; then
on

on the other hand, he is no *Schismatick*, who separates himself for great and weighty Causes, as for Idolatry, and other Articles of Faith, which they will have us to believe, under pain of eternal Damnation, and which are not found in the holy Scripture, or are directly contrary to it. Therefore we separating our selves from those of the *Roman Church*, for great and weighty Causes, it is manifest, we are not *Schismaticks*; and as no man should separate himself from a Church, for small and light Reasons, so he is bound to separate himself, when he finds e-

K 3 vidently,

2Cor. 6. 17
1a. 52. 11.

evidently, that that Church believes and practises Articles of Faith, which are not in the holy Scripture, or are directly contrary to it; which is enjoined unto us by St. Paul, and *Isaiah* saying, *Come out from among them, and be ye separate. • For what fellowship hath righteousness with unrighteousness? And what Communion hath light with darkness? And what Concord hath Christ with Belial? Or what part hath he that believes with an Infidel? And what agreement hath the Temple of God with Idols?* This is the only lawful Cause of Separation, and for this Cause, we separate

parate our selves from those of the *Roman* Church, or rather they separte themselves from us, for *Schism* is not to be Imputed unto us, because we believe, and practise nothing in the Church, but what is agreeable to the holy Scripture. Wherefore it may be justly imputed to them, because they do not only believe and practise, but also will have us to believe and practise several Articles of Faith, which are neither distinctly contained in the holy Scripture, nor can be deduced from it by clear and necessary Consequences.

They then that separate themselves from the Church of *England*, because of Ceremonies, do separate themselves for *small* and *light Causes*, and consequently, are *Schismatics*.

Secondly, I say, they are out of hope of Salvation; for as man is composed of a body and spirit; and as his body liveth by his spirit, whilst it is united to the body. So if we will live by the Spirit of Christ, we must be united to Christ's Body; but the Mystical Body of Christ is the Church, therefore they that are separated from the Mystical Body of Christ, cannot

cannot be vivified by the spirit of Christ, and consequently cannot be saved; for those only are saved, that are vivified by the spirit of Christ.

Which is very well represented by the Deluge and Ark of *Noah*, for as all perished temporally by the Deluge, that were not in the Ark, so all shall perish eternally, who are out of the Catholick Church. And as no body could escape drowning, being out of the Ark; so neither shall any escape Damnation out of the Church. And as none of the first born of *Ægypt* lived, but such as were within these Habita-

K 5 tions,

tions, whose Door-posts were sprinkled with blood by the appointment of God, for their preservation. And as none of the Inhabitants of *Jericho* could escape the Fire and Sword, but such as were within the House of *Rahab*, for whose Protection a Covenant was made. So none shall ever escape the eternal wrath of God, which is not a Member of the holy Catholick Church, For as

Act. 4. 12. *There is no other name under Heaven given among men, whereby we can be saved, but the Name of Jesus.* So there is no other Church, wherein we can be saved, but the holy Catholick,

Which

Which is confirmed by
 the Fathers. *Whoſoever,*
ſaith Chryſoſtome, divides Epist. 152.
the unity of the Church, (the ad Rom.
mystical Body of our Lord) 11. in Eph.
he ſhall not incur a leſs pu-
niſhment, than thoſe have
done, who pierced, mangled,
and tore his Body. Sola Laſt. lib. 4.
Catholica Eccleſia eſt quæ ve- de vera ſap.
rum cultum retinet. Hic eſt & relig.
Fons veritatis, hoc eſt do- c. 30.
miciſium fidei; quo ſi quis
non intraverit, vel à quo ſi
quis exierit, à ſpæ vitæ ac
ſalutis æternæ alienus eſt.

He ſhall not have God
 for his Father, ſaith *Auſtin,* Aug. de
That would not have the ſymb. ad
Church for his Mother. So cathec. l. 4.
the fourth Council of Car- c. 10.
thage, declares, that out of conc. carth.
the can. 1.

the Catholick Church there
is no Salvation. And Ful-

Fulgent. de remiss peccat. l. 1. c. 22. *gentius* speaks thus, *Sicut in Hiericho quisque extra illam domum fuit, nullum potuit adipisci vitæ subsidium, sic extra Ecclesiam Catholicam nullus accipiet indulgentiam peccatorum. Extra hanc Ecclesiam nec Christianum nomen aliquem juvat, nec baptismus salvat, nec mundum Deo sacrificium offertur, nec peccatorum remissi accipitur, nec æternæ vitæ felicitas invenitur.* As in Hiericho, who-soever was out of that House, could not obtain the benefit of Life, so out of the Catholick Church none shall receive the pardon of sins. Out of
this

this Church, neither the Title of Christian secures any one, neither doth Baptism confer Salvation, neither doth any man offer a Sacrifice agreeable unto God, nor receives the Remission of his sins, nor finds the happiness of Eternal Life. And in another place, he saith,

Firmissime tene & nullatenus dubites quemlibet Hæreticum sive Schismaticum in nomine Patris & filii & Spiritus sancti baptizatum, si Ecclesiæ Catholicæ non fuerit aggregatus, quantasque eleemosinas fecerit, etsi pro Christi nomine etiam sanguinem fuderit nullatenus posse salvari. Omni enim homini qui Ecclesiæ Catholicæ

*Idem de fide
ad petr.
Diac. c. 39.*

tholice non tenet unitatem,
 neque baptismus, neque Ele-
 emosina quolibet copiosa, ne-
 que mors pro nomine Christi
 suscepta proficere poterit ad
 salutem, quandiu in eo He-
 retica vel Schismaticapraui-
 tas per euerat, que ducit ad
 mortem. Hold this most
 firuly, and doubt not of it
 in any wise, that every He-
 retick and Schismatick what-
 soever, baptized in the Name
 of the Father, the Son, and
 the Holy Ghost, if he be not
 reunited to the Catholick
 Church, let him bestow ne-
 ver so many Alms, yea,
 though he should shed his
 blood for the Name of Christ,
 he cannot obtain Salvation.
 For neither Baptism, nor
 Alms,

Alms, how great soever, nor death suffered for the Name of Christ, shall profit unto Salvation to any man that holds not the Unity of the Catholick Church. If he neglect Mat. 18. 17.
to hear the Church, let him be unto thee as an Heathen man, and a Publican.

Therefore, since those who separate themselves from the holy Catholick Church, are Schismatics, and out of hope of Salvation, as I have made it appear evidently, the Church of *England* being the holy Catholick, let now the Reader draw the Conclusion.

I know, what I said just now concerning those who are out of the Catholick Church, will be granted to be true; but, the Reader will object again, the Question is, to know which is the holy Catholick Church; for if we will believe some Fathers, it seems that the most part, yea, none of those that you blame in this Treatise, are out of it. For *Fulgentius* in the place aforementioned, saith, that

There is one only Church, which is this, wherein the Trinity is believed one God, of one Nature and Substance; wherein nothing is attributed to the Son, more than to the Holy Ghost; wherein
one

*Fulg. de
remiss. pec-
cat. lib. 1.
c. 22.*

one and the same honour and
 worship is rendred to the
 Trinity, who is true God :
 This is the only true Church,
 which believing and publish-
 ing one Essence in Trinity,
 dares not esteem one Per-
 son above th'other. *Una est*
Ecclesia, in qua Trinitas u-
nus Deus, unius naturæ at-
que substantiæ creditur; in
qua nec Filio, nec Spiritui
sancto contumelia minorati-
onis ingeritur; in qua unus
atque idem Cultus, & ho-
nor unus uni Trinitati quæ
Dus verus est exhibetur:
Hæc est una vera Ecclesia
quæ sic credit & predicat
unam Trinitatis Essentiam,
ut in tribus uxam quamli-
bet non audeat præferre alte-
 ri

ri. personam. *Athanasius* is of that Opinion; Whosoever, saith he, will be saved, before all things, it is necessary that he hold the Catholick Faith; and the Catholick Faith is this, that we worship one God in Trinity, and Trinity in Unity. And *Lactantius* saith,

*Lactant. de
vera sap. &
rel. lib. 4.
c. 30.*

Sola Catholica Ecclesia est, quæ verum cultum retinet. This is the only Catholick Church, which keeps the true Worship. And three or four times after, he speaks thus, Quia singuli quique Cætus Hæreticorum se potissimum Christianos, & suam esse Ecclesiam Catholicam putant, sciendum est illam esse veram, in qua est Confessio

& pœnitentia ; quæ peccata
 & vulnera quibus subjecta
 est imbecillitas carnis, salu-
 briter curat. That is, Be-
 cause every Congregation of
 Hereticks, think to be espe-
 cially Christians, and their
 Church the Catholick, they
 must know, that that Church
 is the true, wherein is Con-
 fession and Repentance, that
 cures the sins and wounds,
 which the weakness of the
 Flesh is subject to. There-
 fore according to Fulgen-
 tius and Athanasius, the
 Arians only are out of the
 Catholick Church ; and
 according to Lactantius,
 we are not able to deter-
 mine any Person out of it :
 Every one pretending to
 keep

Mat. 19.
16.

keep the true Worship, and granting Confession and Repentance to be necessary. Christ himself in his answer to the young man who asked him, *What good thing shall I do, that I may have Eternal Life?* Did not bid him to believe in the Trinity, nor in the Consubstantiality of the Son with the Father; nor in the Procession of the Holy Ghost, from the Father and the Son, nor in the Incarnation of the Son of God; nor in his Resurrection; nor did tell him that he was to be baptized or to keep the Sabbath &c. but, *If thou wilt enter into Life, keep the Command.*

ip, and *mandments*; and the young
 and man having asked him
 ecessa which were they? Jesus
 in hi specified them unto him,
 g man saying, *Thou shalt do no*
 t good *Murther; thou shalt not*
 I ma *commit Adultery; thou shalt*
 ? Dic *not Steal; thou shalt not*
 ve in *bear false Witness; honour*
 n the *thy Father and thy Mother;*
 f the *and thou shalt love thy neigh-*
 ; nor *bour as thy self.* If then
 f the according to Christs words,
 e Fa he that keeps these Com-
 or in mandments here described,
 e Son is saved; we must con-
 Refur ceive him to be in the Ca-
 ll him tholick Church, or what
 tized some Fathers said, that out
 bath of the Catholick Church
 lt en there is no Salvation, is
 Com false. And as in what Sect
 mand soever,

Soever, every one pretends to keep the true Worship; and by God's Assistance, to perform his Commandments; even so every one pretends to be saved, and consequently, to be in the holy Catholick Church.

I answer, That they are deceived; for when the Fathers said, that the Catholick Church did consist in such and such a thing, as for Example, in the belief of the Trinity, they did not intend to exclude the belief of the other points of Faith, nor the practise of the Commandments enjoyned us in the holy Scripture. And Jesus Christ, who saith to the
young

young man, that if he will
 enter into Life, he must
 keep the Commandments
 here mentioned, pronoun-
 ces *Wo* unto the Authors
 of Heresies, as unto all
 Scribes, Pharisees and Hy-
 pocrites; will have us to
 eat his Body, and to drink
 his Blood; *Except ye eat* Joh. 6. 53.
the flesh of the Son of man,
and drink his blood, ye have
no Life in you; bids us to
 be baptized, *Except a man* Joh. 3. 5.
be born of Water and of the
Spirit, he cannot enter into
the Kingdom of God. Be-
 sides practice, he desires be-
 lief; *He that believeth and* Mar. 16. 16
is baptized, shall be saved.

Wherefore it is not e-
 nough to say, I thought I
 was

was a Member of the Catholick Church, because I thought it did consist in believing and practising such and such things only; our ignorance is not sufficient to excuse us before God; we are bound to inquire after Truth, and the true Worship of God. A wilful and affected ignorance is a double Crime, and we must not believe, because we think we do well, and are Members of the Catholick Church, that this is sufficient to excuse us; this is a mistake, otherwise the *Jers* should not have been guilty, when they crucified Jesus Christ, because they did it ignorantly,

rantly, and thought they acted according to their Law, *For had they known* 1 Cor. 2. 8.

it, they would not have crucified the Lord of Glory. We could not say that *Paul* was guilty, when breathing out threatnings and slaughter against the Disciples of the Lord, he went unto the High-Priest, desiring Letters from him to *Damascus* to the Synagogues, that if he found any Christians, whether they were men or women, he might bring them bound to *Hierusalem*. Nor when he made havoc of the Church, entering into every House, and haling men and women, committing them to Prison.

A&T. 9.

v. 8. 3.

L

Nor

v. 7. 38.

Serm. 14.
de Sanctis.

Nor when he was consenting unto the death of *Stephen*, and kept the Cloaths of the Witnesses who stoned him, though *Austin* speaks thus of him; *Ut enim esset in omnium lapidantium manibus, ipse omnium vestimenta servabat, magis seuiens omnes adiuvando, quàm suis manibus lapidando.* For he thought he did well, transported by a Zeal which he had for his Law. Neither could we now blame the Papists, when they act so horrid and cruel Tragedies against those that they call Hereticks, for, as I suppose, they think they do a Sacrifice well-pleasing unto God. I

any

any ignorance can excuse a man, it is that which is called Invincible, as that of young Children, and mad People.

Therefore when we live in a Kingdom, wherein Religion there practised is not contrary to the holy Scripture, we are bound to conform unto it. I know that *We had rather obey God* Act. 5. 29. *than men*, but it is when their Commandments are contrary to the Commandments of God ; otherwise we are obliged to obey the Princes and Magistrates which we are subject to ; put them in mind to obey Principalities and Powers, to obey Magistrates, *Tit.*

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3. 1. Obey them that have the Rule over you, and submit your selves. *Heb.*

13. 17. Submit your selves to every Ordinance of men, for the Lord's sake, whether it be to the King as Supreme, or unto Governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.

1 *Pet.* 2. 13. Let every Soul be subject unto the higher Powers, for there is no Power but of God: The Powers that be, are ordained of God; whosoever therefore resisteth the Power, resisteth the Ordinance of God, and they that resist, shall receive to themselves

Dam-

Damnation, *Rom. 13. 1, 2.*

Wherefore the holy Powers enjoyning us to conform to the Church of *England*, which (as I have made it appear) teaches or practises nothing contrary to the holy Scripture; we are obliged to obey them. Neither do I see, how those that are convinced of what I have here written, and still refuse to obey, can excuse themselves from being Schismaticks, and from being out of hope of Salvation. He shall not have God for his Father, who will not have the Church for his Mother. Whosoever resisteth the Power, resisteth the Ordinance of God, and they

Rom. 13. 2

Aug. de
symb. ad
Cathec.

lib. 4. c. 10.

that resist shall receive to
themselves Damnation. O
*Ecclesia Romana, aut quæ-
cumque sis alia, quid insul-
tas, quid exsufflas, quid eti-
am ad tempus multa usurpas
adversus Ecclesiam Anglica-
nam? Licet hæc doleat, non
te magna metuit sponsa Chri-
sti sancta Catholica Ecclesia;
cum enim respexerit ille spon-
sus, ejicieris tu ut ancilla
cum filiis tuis, quoniam non
erunt hæredes filii ancillæ,
cum filiis liberæ. O Church
of Rome, or whatsoever o-
ther Church thou art! Why
dost thou boast? Why art thou
puffed up? Why also dost
thou usurp upon the Church
of England? Though she be
sorrowful, yet the great spouse
of*

of Christ, the holy Catholick Church doth not fear thee; for when the Bridegroom looks upon her, then thou shalt be cast out, as the Bond-woman, with thy Children; because the Children of the Bond-woman, shall not be heirs with the Sons of the Free woman.

Although I have made appear, that the Church of England, is the holy Catholick Church, and that all those, who knowing her to be such, and still refuse to conform, are Schismatics, out of hope of Salvation; and shall not be heirs with the Sons of the free-woman, but cast out as the bond-woman with her

Children, yet I am not of that Opinion, that they ought to be persecuted; this Doctrine of Persecution being contrary to the Law of Nature, and to the Doctrine of our Saviour Jesus Christ; *As ye would that all men should do unto you, so do you unto them.* We would not be persecuted for our Religion, therefore we must not persecute others. But the Reader will object, we have a Law, and by our Law they ought to be persecuted; I Answer, if that were a sufficient Reason to warrant Persecution, we could not blame the *Jews*, when they killed the Prophets, and stoned them,
and

and crucified Jesus Christ, who is Heir and Lord over all, and God blessed for ever. For they said, *We have a Law, and by our Law he ought to die.* And we could not blame Queen *Mary*, who by a Law in her days, caused so many to suffer Martyrdome; nor now the Papists, who formerly, and at this very time in *France, Spain and Italy*, establish Cruelty and Oppression by Law.

If any men be Plotters, or contrive any evil against the King or Government, or breed Sedition and Disturbance in the Kingdom, they must suffer according to the Law; but if they be

TIT. 3. 10,
11.

found without Plots, or evil Contrivances, but erring only concerning Religion, they are to be reprov'd and admonish'd, and after the second Admonition rejected, not cast into Prison, or spoiled of their Goods, and the like; if men be in an Error, the Bishops and Ministers ought rather to convince them by the truth, and stop their mouths by sound Doctrine, than to stir the King and his Council to make Laws to imprison them, and take their Estates from them, &c. as it is now practis'd in *France*, against the poor Protestants. But to make them suffer meerly for Religions sake,

sake, I think it is not law-
 ful, it being contrary to the
 Law of Nature, and Christ's
 Doctrine, as it is proved by
 these words of the most
 worthy and learned Dr.
Tillotson, in his most excel-
 lent Sermon preached be-
 fore the honourable House
 of Commons, and printed
 by their Order. Jesus Christ,
 saith he, going to worship
 at *Hierusalem*, because the
Samaritans, who were of
 another Religion, would
 not receive him in his
 Journey, two of his Disci-
 ples, *James* and *John*, pre-
 sently take fire, and out of
 a well-meaning Zeal for
 their Master, and of the
 true God, and of of *Hiernu-*
salem,

salem, the true place of worship, they are immediately for dispatching out of the way these Enemies of God, and Christ, and the true Religion. And to this end, they desire our Saviour to give them Power to call for fire from Heaven to consume them, as *Elias* had done in a like case. But Jesus Christ seeing them in this heat, notwithstanding all the Reasons they pretended for their passion, and for all they sheltered themselves under the great example of *Elias*, doth very calmly, but severely reprove this temper of theirs, saying, *Ye know not what manner of spirit ye are of ;*
for

Luke.

for the Son of man is not come to destroy mens lives, but to save them. Ye own your selves to be my Disciples, but do you consider, what spirit now acts and governs you? Not that surely which my Doctrine designs to mould and fashion you into, which is not a furious and persecuting and destructive spirit, but mild, and gentle and saving, tender of the lives and interest of men, even of those who are our greatest Enemies. You ought to consider, that you are not now under the rough and sower dispensation of the Law, but the calm and peaceable institution of the
 Gos-

Gospel, to which the spirit of *Elias*, though he was a very good man in his time, would be altogether insuitable. God permitted it then under the imperfect way of Religion, but now under the Gospel, it would be intolerable. No difference of Religion, no pretence of Zeal for God and Christ, can warrant and justify this passionate and fierce, this vindictive and exterminating spirit. This persecuting, killing and destroying one another about Religion, is contrary to Christs Doctrine, for, *He is not come to destroy mens lives, but to save them.* He came not to kill and destroy,

stroy, but for *the healing of the Nations*, for the Salvation and Redemption of mankind, not only from the wrath to come, but from a great part of the evils and miseries of this life.

This spirit of persecution, which our Saviour here reproves in his Disciples, is directly opposite to the main and fundamental Precepts of the Gospel, which command us *to love one another*, and *to love all men*, even our very *Enemies*; and are so far from permitting us to persecute those who hate us, that they forbid us to hate those who persecute us: They require

quire us to be *merciful, as our Father which is in Heaven is merciful*; to be *kind and tender-hearted, forbearing one another*; if any man have a quarrel against any, even as God for Christs sake hath forgiven us; and to put on as the Elect of God, bowels of mercy, meekness and long suffering; and to follow peace with all men, and to shew all meekness to all men. To all which Precepts nothing can be more opposite, than inhumane Cruelties and Persecutions.

Christs great business was to be beneficial to others, to seek and to save that which was lost; *He went about doing good* to the Bodies
and

and to the Souls of men. He could if he had pleased, by his miraculous Power have confounded his Enemies, and have thundred out death and destruction against all Hereticks and Schismaticks; but intending that his Religion should be propagated in humane ways, and that men should be drawn to the Profession of it by *the bonds of Love*, and by the gentle and peaceable methods of Reason and Perswasion, he gave no Example of a furious Zeal, and religious Rage against those who despised his Doctrine. When he went about making Profelytes, he offered violence to no man, only

ly said, *If any man will be my Disciple, if any man will come after me.* And when his Disciples were leaving him, he doth not (as the Church of Rome) set up an Inquisition to torture and punish them for their defection from the Faith; only says, *Will ye also go away?*

And in Imitation of this blessed Pattern, the Christian Church continued to speak and act for several Ages. And this was the Language of the holy Fathers, *Lex nova non se vindicat ultore gladio. The Christian Law doth not avenge it self by the Sword.* This was then the Style of Councils, *Nemini ad credendum vim inferre*

Greg. ad
Episc. con-
stantinop.

ferre. To offer Violence to no man to compel him to Faith, and Gregory saith, Nova & inaudita prædicatio, quæ verberibus exigit fidem.

And indeed if Hereticks and Schismaticks from the holy Catholick Church were to be persecuted, the *Samaritans*, who were both Hereticks and Schismaticks, and had affronted our Saviour himself in his own Person, the honour of God, and of that Religion which he had set up in the World, ought certainly to be punished; so that if ever it were warrantable to put on this fierce and furious Zeal, here was a case that seemed to require it; but even in these

these Circumstances, Jesus Christ thinks fit to rebuke and discountenance this spirit, *Ye know not what manner of spirit ye are of.* And he gives such a Reason, as ought in all differences of Religion, how wide soever they be, to deter men from this temper. For, saith he, *The Son of man is not come to destroy mens lives, but to save them;* that is, this spirit is utterly inconsistent with the great design of Christian Religion, and the end of Christs coming into the World.

What then hath the Church of *Rome*, or any other whatsoever, to plead for her Persecution to men
for

for the cause of Religion,
 which *James* and *John*
 might not much better
 have pleaded for themselves
 in their Case against the
Samaritans? Does she pra-
 ctise these severities out of
 a Zeal for truth, and for the
 honour of God, and Christ,
 and the true Religion?
 Upon these very accounts
 it was, that *James* and *John*
 would have called for fire
 from Heaven to have de-
 stroyed the *Samaritans*. Is
 the Church of *Rome*, or any
 other whatsoever perswa-
 ded, that those whom she
 persecutes are Hereticks
 and Schismatics, and that
 no Punishment can be too
 great for such Offenders?

So

So *James* and *John* were
 perswaded of the *Samari-
 tans*, and upon much bet-
 ter grounds: For they had
 some Excuse in their Case,
 which the Church of *Rome*
 hath not; and that was ig-
 norance: And this Apologie
Jesus Christ makes for them,
 saying, *Ye know not what
 manner of spirit ye are of.* But
 in the Church of *Rome*, or
 in any other Christian
 Church whatsoever, what-
 ever the Case of particular
 Persons may be, as to the
 whole Church, and the go-
 verning part of it, this ig-
 norance is wilful and affe-
 cted, and therefore inexcus-
 able. For the Christian Re-
 ligion, which they profess
 to

to embrace, doth as plainly teach the contrary, as it doth any other matter whatsoever : And it is not more evident in the New Testament, that Christ dyed for sinners, than that Christians should not persecute and destroy one another for the mis-belief of any Article of revealed Religion ; much less for the dis-belief of such Articles as are invented by men, or are imposed as only Ceremonies.

Those whom we call Hereticks and Schismaticks, saith *Salvian*, do not think they are so. *They are Hereticks and Schismaticks in our Opinion, but in their own they are not : For they think they*
are

Salv.

are Catholicks, in as much as they call us Hereticks ; therefore what they are to us, we are to them. *Hæretici*

sunt, sed non scientes apud nos sunt hæretici, apud se non sunt, nam in tantum se Catholicos esse judicant, ut nos ipsos titulo hæreticæ pravitatis infament. Quod ergo illi nobis sunt, & hoc nos illis.

Therefore as we would not have them to persecute us for our Religion, so we ought not to persecute them for theirs, *As ye would that all men should do unto you, so do you unto them.*

F I N I S.

